

THE
LATTER DAY LUMINARY;

BY A COMMITTEE

OF

**THE BAPTIST BOARD OF FOREIGN MISSIONS
FOR THE UNITED STATES.**

VOL. I.

FEBRUARY, 1819.

No. VI.

COMMUNICATIONS.

THE CHARACTER OF THE APOSTLES.

AN apostle is one who is commissioned to execute the will of another, in the character of a representative or delegate. The name is applied to Epaphroditus, who was sent a messenger (*αποστολον*) from the Philippians, to supply the necessities of Paul. The brethren who accompanied Titus are called the messengers (*αποστολοι*) of the churches. The name sometimes refers to an ordinary minister of the gospel. Romans xvi. 7. "Andronicus and Junia" were "of note among the apostles." In Acts xiv. 14. Barnabas as well as Paul is called an apostle. The same title is given him by Clemens of Alexandria. All the seventy disciples are termed apostles by Tertullian.

In one passage, Hebrews iii. 1. Christ himself is denominated an apostle. He was sent of the Father. The Spirit of God was upon him. He gave gifts unto men, confirmed his doctrine by signs and wonders, and was faithful to him that appointed him.

In the primitive age men arose who surreptitiously assumed the character we are contemplating. They were found in the church at Corinth, (2 Epist. xi. 12.) "deceitful workers, transforming themselves into the apostles of Christ." To the church at Ephesus this commendation is given, Rev. ii. 2. "Thou hast tried them which say they are apostles, and are not, and hast found them liars."

VOL. I.—Nº. VI.

2 L

Commonly the term is applied to the twelve disciples whom Jesus chose to accompany him in his ministry on earth, and to make known to the nations his glorious gospel after his ascension to heaven. In this sense it is used in the New Testament upwards of fifty times. A few general observations deserve attention.

1. They were men *called* to office by the Redeemer himself. Their names are introduced in Matt. x. 2. Mark iii. 13. and Luke vi. 13. &c. In the choice the Saviour displayed his sovereignty. "He called unto him whom he would." The names of the apostles are given by each of these three evangelists, to exhibit the honour confirmed upon them, and to secure the churches against the arts of imposture. "Now the names of the twelve apostles are these. The first Simon, who is called Peter, and Andrew his brother. James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him." The choice was made after our Lord had "continued all night in prayer to God." It took place on the summit of a mountain. After their election "they went into an house," where the Lord gave them a commission to "go to the lost sheep of the house of Israel." Of these men, Matthew and James the son of Alpheus, were publicans; Simon, Andrew, James the son of Zebedee, and John, were fishermen. Probably the rest of the apostles were of this latter occupation.

In addition to these excellent men, who, except Judas, that afterwards deserted them, were persons of solid sense, real piety, and active zeal, Saul of Tarsus was chosen, with a view to the salvation of the gentiles, of whom he is called "the apostle." His education and talents qualified him for vindicating evangelical truth before heathen philosophers and priests, magistrates and sovereigns. To him the Lord Jesus said, Acts xxvi. 16. "I have appeared to thee, for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the gentiles, to whom I now send thee." To the call of apostleship, Paul often lays his modest, but unequivocal claim. He introduces his epistles to the churches at Rome and at Corinth, with the words, "Paul, called to be an apostle," (or *κλητος αποστολος*, a called apostle.) To the churches at Ephesus and Colosse, he declares himself "an apostle of Jesus Christ, by the will of God." To Timothy he presents himself as "an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ." And having mentioned

himself to the same evangelist as an ordained preacher and *apostle*, he adds, "I speak the truth in Christ; I lie not." He opens his address to the churches in Galatia with the assurance that he was an apostle, "not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."

2. The *number* of the apostles was small. It was at first limited to twelve, perhaps in allusion to the patriarchs and tribes of Israel. This idea carries with it, to say the least, an air of probability, from the language of our Lord, Matt. xix. 28, ye shall sit on twelve thrones, judging the twelve tribes of Israel. See also Luke xxii. 30.—In the book of the Revelation of John, chap. xxi. 14. where a description is given of the heavenly Jerusalem, we are informed that "the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." Such allusions were common under the economy of the Old Testament. Thus, Exodus xxiv. 4. Moses builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.—In the days of Joshua, chap. iv. 8. "the children of Israel took up twelve stones out of the midst of Jordan, according to the number of the tribes of the children of Israel." Perhaps this arrangement was made to intimate that the apostles of Christ were worthy of patriarchal esteem; or perhaps it was done in a way of accommodation to Jewish feeling. When, however, the Jews rejected the gospel, the number was disregarded, and a new apostle raised up.

3. With the exception of Judas, in whose place Matthias was elected, they all appear to have been *real converts*. They were called disciples before their election to office. Our Lord says, "Ye are clean, but not all," alluding obviously to Judas Iscariot. Hence they are termed, Eph. iii. 5. "holy apostles," and, as we have seen, "apostles of the Lamb."

4. For the services they were to render in the world, and in the church of Christ, they were carefully *trained*. They were taught by their heavenly master how to pray. His public instructions were expounded to them in private. The natural ambition of the human heart was checked by the exhibition of a little child as their pattern, and especially by the example of their Lord himself. As a judicious general, agreeably to the manner adopted by Washington, often accustoms his men to skirmishing before they enter on the toils and dangers of a general battle, so our Lord sent out his disciples on minor expeditions, "two by two," before he commissioned them "to become witnesses of himself, not only in Judea and Samaria, but unto the uttermost parts of the earth." He breathed on them, and said, "Receive ye the Holy Ghost," and assured them of his presence "to the end of the world."

5. Something like diversity of *rank* is observable among the apostles. Paul informs us, Gal. ii. 9. that "James, Cephas, and John, seemed to be pillars." Such an idea seems implied 2 Corinthians xi. 5. where Paul says, "I suppose I was not behind the very chiefest apostles," and in the same epistle, chap. xii. i1. "In nothing am I behind the very chiefest apostles, though I be nothing." This superiority certainly involved in it nothing of a *papal* description. In fact, the friends of the church of Rome will find it a difficult task to reconcile these assertions of Paul, with their supposed supremacy of Peter.—Whether some of the apostles seemed chief, because of superiority in natural talent, in holy zeal, or in extended usefulness; or whether because their acts were more particularly delineated by Luke; or whether, because some, as Paul, James, Peter, John and Jude, were inspired to write new-testament scripture; it is certain the apostles, in relation to the churches, affected no proud superiority: nor was any thing of the kind suspected by the brethren. When a difficulty existed in the church at Antioch relative to circumcision, they determined to send a deputation "to Jerusalem, to the *apostles* and *elders*, about this question." "When they were come to Jerusalem, they were received of the *apostles* and *elders*," "and the *apostles* and *elders* came to consider of this matter." And when the subject had undergone a full discussion, "it pleased the *apostles* and *elders*, with the whole church, to send chosen men of their company to Antioch, &c. See Acts xv. verses 2. 4. 22, 23. and xvi. 4.—Apostles themselves, with all their official eminence, obviously considered the independence of the churches of Christ as sacred and inviolable.

6. Certain *qualifications* appear to have been necessary to form the apostolic character. Paul speaks of "the seal" of an apostleship, 2 Cor. ix. 2. and of the "signs of an apostle," 2 Cor. xii. 12. It seems to have been a requisite in an apostle, that he should have seen the Lord, 2 Cor. ix. 1; that he should have been able to perform miracles; to speak with tongues; and, especially, to convey spiritual gifts: which last prerogative was peculiar to the apostles. These miraculous powers were derived from the Son of God himself, and plainly demonstrate his proper divinity. Arnobius, who flourished at the beginning of the fourth century, in his treatise "Adversus gentes," makes a forcible appeal to heathen Rome, with this interesting idea before him; "alicuius mortalium Jupiter ille capitolinus hujusmodi potestatem dedit?" *Did your boasted Jupiter impart to any one such a power?* Moses and Elijah had the spirit of the Lord, but to another they could not communicate it. Num. xi. 2. Kings xi. This was reserved for the divine Redeemer.

7. The apostles were men *inspired* of God. Their writings have a claim on our veneration and devout acceptance. They felt themselves, as men blest with a divine afflatus, standing on similar ground with the ancient patriarchs, see Jude, verse 12. compared with verse 17, and with the ancient prophets—See also Ephesians ii. 20. iii. 5. and 2 Peter iii. 1, 2. The words in this latter passage are remarkable—"I stir up your pure minds by way of remembrance: that ye may be mindful of the *words* which were spoken before by the *holy prophets*, and of the *commandment of us*, the *apostles of the Lord and Saviour*." They spoke and acted under an entire persuasion that they were the subjects of inspiration, see 1 Cor. ii 11. and vii. 40. 1 Thess. iv. 8. Each apostle who was engaged in writing, was prepared to say, as did Paul to the Corinthians, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."—The apostles use language respecting themselves, as is evident from the introduction of their epistles, more forcible than any the prophets ever employed. Peter places the writings of Paul on the same eminence with "the other scriptures," 2 Epistle, iii. 15, &c. The apostles gave charge that their epistles should be read; and pronounced a curse on the man that should dare to add to their words, or take away from them. Rev. xxii. 18, 19. The fathers, who cautiously distinguished between spurious and genuine productions, admitted without hesitation, the authority which the apostles claimed, as due to their writings; writings which, in the mercy of God, are preserved to us as a most precious and copious part of the oracles of heaven.

THE APOSTLES WERE MISSIONARIES.

DEPLORABLE, indeed, was the state of the world when the apostles, in the name of the Lord Jesus, commenced their holy labours. The nations were sunk in the depths of idolatry the most gross, and of superstition the most abominable. The gods they professed to adore, varying in power and office, and restricted to particular elements or nations, were exhibited in lights too human, too fallen, to secure from degradation and neglect the common dictates of morality. Mysteries were cherished too obscene for description. The heavenly orbs and departed heroes were worshipped with extravagant honours, and the absurd religion of pagan Rome was spread through the nations which her arms had vanquished. Religious observances, if they deserve the name, originated in the policy of states, as with the

Egyptians and Persians; or in an appetite for war, as with the Celts, the Germans, the Britons, and the Goths. If into the popular mythology a supreme deity were admitted, his character was dishonoured by his committing the foulest offences, and his authority ever considered as controllable by an eternal *necessity*.

For removing these evils the efforts of philosophers were feeble and unavailing. If occasionally they presented sublime ideas, more frequently they offered notions too subtle for general comprehension, or too absurd to secure belief. Some doubted whether gods existed at all; others supposed the doctrine of the immortality of the soul a fable; and a third class represented it as uncertain whether vice or virtue were more favourable to the best interests of man. The philosophers themselves were corrupted; and it were as vain to expect that corruption would purify itself, as that a fountain should rise higher than its source.

But "after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The apostles went forth without wealth, without arts, without influence. Sustained by divine qualifications, by the force of truth, and by the spirit of Christ, they accomplished wonders which in the history of our race are without a parallel. Unassuming in their manners, plain in their attire, with the idiom of Galilee, they were sent as sheep into a forest of wolves. The prejudices of the Jew, the craft of the heathen priesthood, the policy of rulers, and the bigotry of the people, were in array against them. It is said that in the arsenal of Bremen there are twelve pieces of cannon which are called the twelve apostles, as if to insinuate that by such means men are to be convinced. But the apostle of Christ knew nothing of weapons that are carnal. They employed such only as are mighty through God. To their hearers they could promise no earthly emoluments and honours. Contempt, persecution, confiscation, banishment, martyrdom, attended an acceptance of the gospel. Yet modest, fearless, incessantly they pursued their course, gloriously turning the world upside down, until Rome, the arbitress of the nations, bowed to the doctrine of the Cross. They preached the gospel on the very soil which had been stained by the blood of their master; entered the largest cities, disputed with the most insidious and malignant adversaries, and loved not their lives even unto the death.

Little more than a century had passed when Justin Martyr declared, "there is not a nation, either of Greek or barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and

Creator of the universe, by the name of the crucified Jesus." Tertulian, who succeeded Justin, says, "We were but of yesterday, and we have filled your cities, islands, towns and boroughs, the camp, the senate, and the forum." This victory of holy truth was the more surprising, inasmuch as the apostles and their fellow christians were every where calumniated. They were represented as enemies to government. Earthquakes, pestilences, calamities of any kind, were ever charged on them, and considered as indicating the anger of the gods that such monsters as Christians were permitted to live. Because they worshipped without temples, images, priests, and sacrifices, they were contemplated as a *class of atheists*, and such as killed them imagined themselves rendering a public service.

Had Mahomet, with his followers, been called to conflict with difficulties such as the apostles surmounted, his religion could never have prevailed. It must have been blasted in its bud. With all the advantages which family connexions, riches, assuasive manners, and courtly policy supplied him, only fourteen followers were the fruit of the first three years of his mission. The labour of seven years scarcely augmented his disciples to the number of a hundred. Perceiving no possibility of advancing his religion and reputation by the tedious process of persuasion, in the thirteenth year of his mission he declared that he had received an order from heaven to propagate the doctrines of the Koran by the terrors of the sword. To these he had recourse, and his system spread in proportion to his victories. To become Christians, was to become exposed to "deaths oft,"—to become a Mahomedan, was to avoid them.

In a succeeding number we propose following the apostles in their missionary tours.

TO THE EDITORS OF THE LATTER DAY LUMINARY.

NOT many days ago an old German book fell into my hands, entitled *Der Weg des Lebens, oder Kurze und einfältige Unterweisung von der Natur und Eigenschaften der wahren Kraft der Gottseligkeit*—*The Way of Life; or a short and simple exposition on the nature and properties of the true power of Godliness*. The work was written originally by Salden, a divine of the city of Delft, in Holland; the same, it is presumed, who was afterwards of Utrecht, the minister of the church at the Hague, and author of several valuable treatises, as *Otia Theologica*, *Concionator Sacer*, *De Libris variorum, eorumque usu*, &c. It was translated, and printed at Amsterdam in the

year 1667, for the purpose, as the translator informs us, of rousing the fallen piety of Germany. It seems to have been the production of a mind deeply imbued with evangelical sentiment, and much concerned for the souls of men. Presuming that your readers will listen with interest to a voice of piety and faithfulness, issuing from the age and the country in which this book was written, I have been induced to render into English, and send you a part of the 5th chapter. T.

THE INTERNAL PRINCIPLE OF HOLINESS.

WE come now to consider the internal principle from which a holy life must proceed. The good works of the truly pious, do, indeed, for the most part, spring forth outwardly ; but the roots are concealed deep in the heart. There the tree is planted which produces the lovely fruit.

We will here only point out briefly what, and how necessary, this internal principle is ; since all our goodness must arise from it, in order to be acceptable to God. It is

A gift bestowed through divine grace, by which a man, chiefly from internal hatred of sin, forsakes it, and from an internal inclination to holiness, earnestly endeavours to observe all spiritual good.

The internal cause is termed a gift bestowed through grace, rather than an act, to indicate that a person *may* be really pious, although he is not, at all times, excited to good works ; when only the root,* the internal principle, remains constantly with him, as is often exemplified when a man off his guard, is assailed by temptation.

This internal principle is said to be in a man, that is, in the regenerate, and whether we say in his understanding, will, and affections, or in him, it comes to the same thing : It is imparted to the whole man by the sanctifying Spirit.†

It is added that, in virtue of this principle, he forsakes his iniquities from an internal aversion, and a hatred of them ; that is, not only from fear of hell, or incited and constrained by the promises and threats of men, which arise from without, but because there is internally, in his heart, something which strives against and rejects the commission of sin.

It is stated that he observes spiritual good, from internal inclination to holiness,—not from any outward view which might present to him some advantage, but from an inward propensity which accords with what is right, and urges and impels him to it for its own sake. The regenerate and the unregenerate are often excited to the same good deed ; the unregenerate, however, are prompted to it by outward advan-

* Matt. xiii. 11.

† 1 Cor. vi. 20.

age, honour, or worldly favour, but the regenerate by an internal love to God, and to every duty which he has commanded us to perform.*

Here it is to be remembered also, that we speak not of every kind of good, whether natural, or relating merely to outward morality, or to those amiable qualities which, among men, are good and valuable, but which may spring from a sort of natural instinct, and sense of what is becoming and unbecoming; † but here regard is had only to that which is spiritually good, and can be acceptable to God.

It is moreover affirmed, in the definition, that the pious do right, chiefly from hatred of sin and an internal inclination to holiness, in order to indicate that our meaning is not as if no outward causes ought to excite us to godliness, and as if no regard may ever be had to our spiritual nor bodily welfare, nor to the good opinion of others, nor to chastisement for sin; but we wish to show that these outward considerations must not be the only, nor the principal reasons why we lead a holy life. Those *principal* reasons must spring from something internal; but, at the same time, others may exist as *subordinate* ones, for God often excites by promises.

Permit us now to remark, that in the really pious, the forsaking of evil and the doing of good must spring, not from an outward motive, but from an internal spiritual principle.

This is clear from the apostle when he terms it an *inward man*, and a *law of the mind*. ‡ And this was the promise of God: “a new heart also will I give you, and a new spirit will I put within you.” §

The view which we have presented must tend to the conviction of many of the apparently pious, who, because they have attended seriously to some external duties, and have not involved themselves in sins so grossly as others, often flatter themselves that they have attained to a high degree of holiness; while yet they have done all without having the requisite internal principle by which they should be excited and impelled. Such persons miserably deceive themselves; for the source of our regard to virtue, as may here be seen, must be not so much without, as within us. O that the following classes of men would lay this to heart!

1. Those who forsake sins, not from an internal loathing or hatred of them, but from some outward deterring considerations.

Many preserve a decorum in their language, because they are restrained from profaneness by the presence of a pious man. Many pay their debts because it would be dangerous to neglect it. Many

* Deut. vii. 9.

† Rom. ii. 14, 15.

‡ Rom. vii. 22, 23.

§ Ezek. xxxvi. 26.

contribute for charitable purposes, not from conscience, but from shame of refusing. So also with regard to contentions and fighting; it is not the love of peace, nor a forgiving disposition, but the *penalty*, that often keeps the dagger in its sheath. And there is reason to believe that a thousand times more sinful acts are forsaken through fear of hell than through hatred of sin. But they who refrain from wickedness for no other reason than that they may not be eternally miserable, have not a genuine conversion, even though their deportment be irreproachable, for there is required not only an external forsaking, but a hearty loathing of what is sinful.*

2. Those who, from an internal disrelish, forsake *some* sins but not *all*.

A man, from his natural constitution and habits, may not be inclined to some particular vices; and along with these he may also avoid many others, not because he has no internal disposition for them, but because they would be destructive of his reputation, or otherwise injurious, or because no occasion may have called forth his disposition. This goodness cannot be genuine: for while the man has an internal disrelish for some sins, and not for all, it is evident that he does not hate any of them *as sins*, but only so far as they are injurious to him, or as his circumstances have not prompted him to the commission of them. Suicide is an awful crime; for which, however, all men by nature have in their hearts an abhorrence; but all men are not therefore truly pious. To commit an outrage upon one's self, in a less degree, is also a great sin; and yet the worst being in the universe has in himself a disrelish for it, because it is not to be supposed that he seeks his own hurt; but no man will therefore acknowledge him for a genuine Christian. Let no one then, although in this manner, from an internal principle, he avoids some sins, flatter himself that on this account he is to be reckoned among the children of God; for it affords no certainty of grace in any one. It may arise from terrour of natural conscience, and many other causes.

3. Those who break off from every vice, and maintain a religious course, but do it for the sake of external advantages.

Surely it is to be regretted that the precious and worthy Saviour cannot be valued so high as the vain things of this world. Reader! examine thyself diligently, whether thou belong to the class of which we are speaking. If such be the fact, thou art no voluntary servant of the Lord, but only a hireling. While it is for the sake of gain and reward that thou followest him, thou dost not *give* him thy heart—thou *sellest* it.

* Rom. xii. 9. Ps. cxix. 163.

4. Those who lead a religious life, not indeed for the sake of securing earthly benefits, which they profess to consider worthless, but for the sake of gaining heaven.

Many when they are asked why they lament and confess their sins, give alms, or perform other duties, betray their sad mistake when they reply, it is because they seek for heaven, and regard their happiness there. We will not say that the promise of heaven should afford us no excitement to godliness; but it is not this alone that must excite us. There must be something more powerful and of a higher character, namely, love and esteem of God, who is worthy in himself and for his own sake, to be served.* They, therefore, who do good, merely for the sake of heaven, and have no other object than their own eternal welfare, are in this respect no better than those of the preceding class; since they for their labour charge God not less than those, but much more, requiring of him heaven, while those perhaps are satisfied with a handful of earth.

TO THE EDITORS OF THE LATTER DAY LUMINARY.

THE following piece is respectfully submitted to your disposal, with the hope, that, should it be judged worthy of publication, it will not be altogether useless to some of the young, engaged in the pursuit of science, into whose hands it may fall. T.

RELIGION NOT A HINDERANCE TO THE STUDENT.

TO deter men from a serious and timely attention to religion, every expedient has been tried which subtilty could devise. Every passion has been enlisted. All the corrupt propensities of human nature have been flattered and caressed. And, as if our evil inclinations were not sufficient, resort has been had to representations the most palpably erroneous. It has been asserted that religion tends to impede the student's progress in science and literature.

This assertion, coming as it does from those who claim for themselves all the light of reason and philosophy, is well calculated to influence the youth of brilliant talents. He contemplates with delight and admiration, the characters of those whose genius has thrown around them a dazzling lustre. High above the region of moral and political fluctuations, he sees them enthroned on the esteem of the world, and crowned with garlands, which, amidst the frost of a thousand winters, perpetually blossom and flourish. He discovers in that exalted station, many a vacancy yet to be filled. Encouraged by promising

* Eph. i. 4. Heb. vi. 10. Rom. xiii. 10. Eph. vi. 5. 7. 2 Cor. v. 2.

abilities, and impelled by an ardent desire of commanding the admiration of his cotemporaries, and the applause and homage of posterity, he sighs for literary eminence. He resolves to make every exertion to gain some envied seat among the illustrious objects of his veneration. But when he thinks of his duty to God, and his obligation to obey the gospel, he is told that religion would blast his fairest hopes; that it is hostile to rational investigation; that it distracts the attention from scientific pursuits; and that it robs genius of its splendour.

Illiberal and erroneous as this account of Christianity must appear to every candid inquirer, it has had many supporters. It has been too much believed, and, among a certain class of persons, its influence has been great and lamentable.

So far, however, is religion from discouraging philosophical inquiry, that she holds out to it the strongest and most noble incentives. Which, we would ask, has the greatest inducement to investigation, he who views the operations of the material system as the contrivance of infinite wisdom and benevolence, or he who sees in that system no design, no superintending Providence, nothing but a huge mass of matter thrown together by chance, put in motion by chance, and by chance liable every moment to stop its movements, or to revert to primitive chaos, or to sink into non-existence? What person has not stronger incitements to analyze the powers, and trace the workings of a mind destined to immortality, than to perplex himself concerning any number of mere animal instincts which are soon to perish for ever? Who would not deem it more important to establish rules for the regulation of beings on whose present conduct depends eternal bliss or endless woe, than of creatures the consequences of whose actions can be, at most, but temporary? Religion, it is true, never attempts to teach earthly science. Her object is infinitely more grand and important. But she appeals to reason for proof of her divine origin. Many truths, indeed, she discloses, which human sagacity could never have ascertained. But in every declaration of hers, which is not absolutely *above* their province, reason and conscience echo to her voice.

Should it, at length, be admitted, that the scriptures are not at variance with the language of enlightened reason, still the votary of science is told that a devout and scrupulous attention to their injunctions, will so divert him from his studies as to be detrimental to his progress.

To prove the erroneousness of this opinion we might only point to those men who have the most enlarged the boundaries of human knowledge, and ask, were they not disciples of Christ? But, without adverting to those brightest luminaries that ever shone upon the regions of science, we are willing to rest our arguments upon the natu-

ral effect which true religion has upon the mind. To say nothing of its preventing all those excessive gratifications of the senses, which are fatal alike to health of body and vigour of intellect, what is its immediate effect upon those corroding anxieties and restless passions which distract the thoughts? It subjects them to the dominion of reason. By moulding the will to a cordial acquiescence in the Divine government, it tranquillizes the soul, and prepares it for the most complicated and abstruse investigations. Since frequent relaxation from study is absolutely necessary, the time requisite to be spent in religious exercises, is by no means lost. Such exercises, by calling off the mind from all perplexing subjects, and diffusing over it a dignified serenity, enable the Christian to resume his studies with fresh vigour and delight. His motives to diligent exertion must certainly be more powerful than any which can actuate the irreligious. The present world, viewed by itself, he indeed looks upon as vain and transitory. But considered as the place allotted to prepare for an endless state of existence, it rises in his estimation to unspeakable importance. Every day is big with everlasting consequences. He feels himself urged to activity by the most tremendous considerations, while he hears as the voice of God, "Whatsoever thy hand findeth to do, do it with thy might." He is sensible of duties devolving upon him which are intimately connected with the dearest temporal, as well as with the eternal interests of himself and of his fellow men. Emoluments and fame, alluring as they are in themselves, he regards only as affording him the means of becoming extensively useful, and of gaining more noble objects. What others view as the ultimate reward of their labours, are with him inferior considerations, compared with the great object of his pursuits. He looks beyond the wreath that entwines the brow of the learned. He looks beyond the wealth and the applause of the world. He elevates his thoughts to the grandeur of his destiny, and seeks the approbation of his almighty Redeemer.

If, then, it appears that religion is not hostile, but friendly to scientific research, and that, instead of diverting the student from his pursuits, it is admirably adapted to purify and strengthen his mind, and excite him to industry, we have now only to inquire into the justness of the charge that it robs genius of its splendour.

The effect here alleged, it is easy to perceive, must be produced either by diminishing the range of thought, or by blunting the sensibilities of the soul. The first supposition is too palpably absurd to be seriously maintained. Religion presents scenes too grand for imagination to grasp. It furnishes ideas which not only fill, but expand and exalt the sublimest conceptions, and will continue to expand and exalt

them for ever. It adds immensity to our prospects, and infinity to our existence. It is also so far from tending to blunt the sensibilities of the soul, that it has precisely the contrary effect. By its influence the obdurate heart is softened, and the tenderest sympathies are awakened. Friends and companions, and the whole human species, appear more important in the scale of being; and, of course, the social and benevolent affections become more ardent. The mind is prepared for enjoying, in the highest degree, all the pleasures of taste. The works of nature, by being associated with 'the first good and the first fair,' appear with new beauties and peculiar charms. The passions, divested of all that is hateful, are not destroyed, but directed to proper objects; and, gathering strength from whatever is beautiful, affecting, or sublime, they greatly conduce to that ardour of feeling and glow of devotion, which never fail to exalt the natural powers of genius.

Examples in confirmation of these remarks, were it necessary, might be adduced; for they are innumerable. Many of them must be familiar to every well-informed and reflecting mind. A vast multitude rise at once to the view, eminent for religious devotion, and for splendour of talents. When this is remembered in connexion with the fact that the whole number of real Christians has ever been very small, in comparison with the millions that have been of a different character, who does not perceive an evidence of the ennobling nature of genuine piety? And, with the considerations before us which have now been presented, who can doubt, that, whenever we find Christians of but inferior parts or attainments, we ought to ascribe their inferiority to some other cause than the tendency of religion?

REVIEW OF NEW PUBLICATIONS.

The Conversion of the World: or the Claims of Six Hundred Millions, and the Ability and Duty of the Churches respecting them. Second edition. Andover: printed for the American Board of Commissioners for Foreign Missions. Flagg & Gould. 1818. pp. 94.

THE conversion of the world is an object which cannot fail of being dear to the heart of every Christian; for he perceives how needful it is, and he believes the declarations of his Bible. Even in the darkest days that ever hung over the church, it was a theme of delightful anticipation to the prayerful and devout. The distant pros-

pect, seen only by the eye of faith, served to support them under their trials, and animate them in their labours. But could those holy men, for a moment, have been brought forward to the present period, and been allowed to see the way prepared, by a long series of mighty political concussions, for the general spread of the gospel,—the facility with which religious information may now be communicated,—the channels now open for the combination of christian efforts,—the light which has already been diffused,—and the success which has already attended the commencement of exertions, with what zeal would they have been inflamed ! It would surely have been a matter of astonishment to them, had they found the great body of professed Christians, at such an hour, we will not say, doing *nothing*, but doing only *little* towards obeying the command of their LORD.

With the advantages which we possess, and the motives which are placed before us, it were reasonable to expect that, at this late period, we would not withhold the requisite exertions for sending the gospel to *every creature* ; that we would not content ourselves with having sent it to a few individuals, or a few provinces, and defer the glorious work of evangelizing all the nations to a distant age,—without such an excuse as will bear examination when we, and the millions whom we leave destitute of all the temporal blessings of Christianity, and ignorant of the only way of eternal life, shall appear before our common Judge. We would not be understood as limiting the Almighty. While we maintain that it is only through Jesus Christ that any of the human family are ever saved, we do not deny that the pardoning mercy of God may, in some instances, be manifested to individuals in a land where the gospel has never been proclaimed. But from what we know of heathen nations, as well as from the holy scriptures, we have the utmost reason to consider such instances as rare. Every candid, reflecting mind, must acknowledge that it should be our concern, not to determine in what cases the omniscient Ruler may bestow his grace without the ordinary means, but to employ the means which he has been pleased to establish and reveal to us for the salvation of men. He might justly have left us all to the consequences of our sins. Most manifestly he had a right to choose the time and the method of granting what no one could demand. He has ordained the *Gospel* ‘the power of God unto salvation to every one that believeth ;’ and he has committed it to us with the command that it be preached among all nations. If now any are neglected, the fault is ours—not HIS.

Under impressions like these, the little work whose title is placed at the head of this article, has been perused by us with a lively interest.

It possesses special claims to our regard. It is not the project of idle theorists, but of men who, in an eminent degree, are acting upon their own principles, and wearing out their lives in the cause for which they plead. It is the joint production of the Rev. Messrs. *Gordon Hall* and *Samuel Newell*, American missionaries at Bombay, in India; and it is addressed to the American churches and Christians, without reference to any particular denomination. It consists of four Parts. The first maintains the following proposition: "*It is the duty of the churches to send forth preachers of the gospel in such numbers as to furnish the means of instruction and salvation to the whole world.*"

The authors commence thus:

"How comprehensive and how rational is that petition in the Lord's prayer, 'Thy kingdom come, thy will be done, on earth as it is in heaven'. What more could the most exalted piety ask? what more could the most enlarged benevolence desire? It includes the glory of God and the best good of all men. For when God shall reign on earth as he does in heaven, then will he appear in his glory, and then will there be peace on earth, good will among men. But at present how deplorable is the condition of mankind, and how is the God of heaven dishonoured in this revolted world! Idolatry and superstition prevail over the greatest part of the human race. The fairest portions of the globe are covered with Egyptian darkness, filled with wretchedness, and polluted with crimes.

"The gospel of Christ is the remedy, which the wisdom and mercy of God have provided for the disorders of our fallen world. It is a sovereign remedy. Wherever it has yet prevailed, it has visibly meliorated the condition of men. It has rescued whole nations from the gross ignorance, and the cruel rites of idolatry; and it has purified great multitudes of successive generations, from the pollutions of sin, and prepared them for the holy society of heaven. How desirable it is that the benign influence of this religion should be extended over all the nations of the earth! How desirable that the renovating and saving power of the gospel should be experienced as extensively as the ravages of sin have been spread in our world!

"To this end the Son of God was born; for this end he lived, and died, and revived, and rose from the dead. Having commanded his apostles to go and teach all nations, he ascended to heaven, there to reign till all the earth should be subjected to his authority. But though such is the benevolent design of the gospel; though in condescending to be born, the Saviour designed to destroy the works of the devil, and to recover all the nations of the earth from idolatry, sin, and wretchedness; it is a melancholy fact, that nearly eighteen hundred years have passed away since his gospel was first promulgated by himself and his apostles, and yet a small proportion only of the human race have received the heavenly message. How shall we account for this fact? If Christianity is from heaven, why is it not the religion of the world? If it is the only remedy for the miseries under which the human race have groaned for six thousand years—if Jesus Christ is the only name under heaven given among men by which they can be saved—why do not all men every where invoke that sacred name?

"The answer to these inquiries will readily occur to every reflecting mind. 'How shall they call on him, in whom they have not *believed*?—and how shall they believe in him of whom they have not *heard*?—and how shall they hear without a *preacher*?—and how shall they preach except they be *sent*?' Has the gospel been preached to all nations? We know it has not. We have then a satisfactory reason why all nations have not believed and obeyed the gospel. We might as reasonably expect the harvest without sowing the seed, as look for the conversion of the world without first preaching the gospel to all nations.

"In the scripture as now cited, we are plainly taught that the gospel is to be

propagated in the world, not by miraculous power, but in the ordinary way of instruction ;—that the particular method of instruction which God has ordained for the conversion of the world is preaching,—and that it is the duty of Christians to send forth preachers of the gospel in such numbers as to furnish the means of instruction and salvation to the whole world.

“That the gospel is to be propagated by instruction will be readily admitted by all. But there may be some diversity of opinion as to the kind of instruction to be pursued ; whether it should be the education of children in the principles of Christianity ; or the distribution of the Scriptures ; or what is emphatically called the preaching of the word. Some may be disposed to place a greater dependence on one of these methods, and some on another. They are all doubtless the legitimate means of disseminating the gospel, and will each produce the greatest effect when they all proceed together, and are duly proportioned to each other. But every attentive reader of the word of God must be convinced that the greater stress is there placed on preaching. When our Lord commanded that his kingdom should be established in all the world, the means which he pointed out for effecting the object was *preaching* the gospel to every creature ; and St. Paul tells us, that when the world by *wisdom* knew not God, it pleased God by the *foolishness of preaching* to save them that believe. It is fully implied in the declaration, that God has been pleased to *appoint* what the wisdom of this world esteems folly, viz. *the preaching of the gospel, as the grand instrument and means of salvation in all ages, even to the end of the Christian dispensation.*” p. 5—7.

In a subsequent paragraph it is added :

“Preachers are wanted, in the first place, to call the attention of the ignorant and careless heathen to the word of God ;—secondly, to direct his mind to such parts of the sacred volume as are best adapted to his capacity and circumstances ;—thirdly, to make explanations where the sense is not obvious ; and finally, to enforce the truths of Scripture by argument and persuasion. Without Christian teachers, an indiscriminate distribution of the Bible in heathen and Mahometan countries would be but little better than throwing it away. Some solitary instances of conversion there have been in heathen and Mahometan lands, which were occasioned by reading the Bible only—but *there is no instance on record of a nation being evangelized by the Bible without the preaching of the gospel.*”

“Bibles should by all means be circulated extensively among the heathen, but ministers of the gospel should be sent along with them. Thousands of Bibles may be sent with every preacher of the gospel ; but they should not be sent alone. Sending teachers without the Bible was the error of the church of Rome ; let it not be the error of Protestants to send the Bible without preachers.” p. 8.

The view which is here presented appears to us such a one as the apostles would have approved. The case of the eunuch mentioned in the eighth chapter of the Acts, will doubtless be recollected by our readers as affording a happy illustration ; and many others of a similar kind, that have occurred in modern times, were it necessary, might be adduced.

The authors proceed to another topic.—

“If christian teachers are to be sent forth, it is obvious that the christian churches must send them. We cannot suppose that the world will take up the business of propagating the religion of Christ, or that ministers are to expect a special commission from heaven directing them to go to the heathen ; nor can we suppose that individuals will, of their own accord, and at their own discretion, go and preach to the heathen ; if they should do this, they would not answer the description which the apostle gives of christian missionaries, viz. persons that are *sent*.

“As to the number of preachers, the same reasons which prove the duty of sending one, equally prove the duty of sending as many as are requisite to fulfil the command of Christ, to preach the gospel to every creature.” p. 9.

It is obvious, from other parts of the pamphlet, that the authors, in speaking here of the duty of Christians, would not be understood as overlooking our ability. They would not be understood as maintaining that we should erect a vast edifice instantly; but that the same reasons which make it our duty to lay one stone, make it our duty to *complete* the edifice with all the rapidity in our power.—They proceed to observe:

“If we send half a dozen missionaries to a country where there are as many millions of souls, we are too apt to imagine that we have discharged our duty to that country—we have sent them the gospel. The fact however is, we have only sent the gospel to a few individuals in that nation. The great body of the people never hear of our missionaries or the religion they teach. The thing that Christ commands is to preach the gospel to every creature,—not merely to a few individuals in every nation.

“Let us not deceive ourselves by general expressions and vague notions. Let us look at the simple fact. The missionary goes to some part of the heathen world,—he selects a town or village, the best adapted to his object, and there he fixes his residence. When he has learned the language of the people, he begins to preach to the inhabitants of the place where he resides, and he makes occasional excursions to the distance of forty or fifty miles around him. If he is such a man as Brainerd or Swartz, perhaps, in a populous country some hundred thousands may occasionally hear his voice in the course of his ministry; but his labours are principally confined to a few thousand.

“That the number of missionaries at present employed in preaching the gospel among unevangelized nations is nothing like an adequate supply, will be evident from a moment’s attention to the following general survey.

“Let the population of the globe be computed at eight hundred millions.

Asia	-	-	-	-	-	-	500,000,000
Africa	-	-	-	-	-	-	90,000,000
Europe	-	-	-	-	-	-	180,000,000
America	-	-	-	-	-	-	30,000,000
Total	-	-	-	-	-	-	800,000,000

“The number who bear the Christian name throughout the whole world may be ascertained with a sufficient degree of accuracy for the present purpose.

“Europe, we know, contains the greatest part of the Christian population of the globe. After deducting about three millions of Mahometans, we may allow the whole remaining population of that quarter of the globe to be Christian, in a very general acceptance of that term.

“In the United States of America there are about eight millions that may also be reckoned Christians. The Christian population of the European possessions in North and South America is not accurately determined: but it probably is not far from ten millions. If we include Abyssinia in the list of Christian nations, we may allow about three millions of Christians for the continent of Africa.

“The late Rev. H. Martyn, one of the English chaplains in Bengal, computed the Christians of all denominations in India and Ceylon at nine hundred thousand. If we allow one hundred thousand more for the islands in the Indian Ocean, and one million for Western Asia, we shall have a total in the whole of Asia, of two millions.

“According to the foregoing estimate the Christian population of the world will stand as follows:

In Asia	-	-	-	-	-	-	2,000,000
Africa	-	-	-	-	-	-	3,000,000
Europe	-	-	-	-	-	-	177,000,000
America	-	-	-	-	-	-	18,000,000
In all the world	-	-	-	-	-	-	200,000,000

"This amount, deducted from the whole population of the earth, leaves us six hundred millions of the human race, to whom Christ has not yet been preached. If this calculation is at all correct, it demonstrates the melancholy fact, that in eighteen hundred years only about one-fourth part of the world has been evangelized; and that, if the progress of the gospel should be no more rapid in future, than it has been hitherto, it will not be spread through the world in five thousand years to come. How distressing must this prospect be to every benevolent mind, to all who have been taught to say from the heart, '*Thy kingdom come.*' Let us hope, however, and let us pray, that God in mercy to our miserable and guilty world, may cut short the reign of sin, and speedily establish the holy and peaceful kingdom of his Son over all the earth." p. 9—11.

In answer to the inquiry, "What exertions is the church of Christ now making for the advancement of the kingdom of her Lord?" it is replied:

"The number of missionaries actually labouring for the conversion of six hundred millions of people is only about three hundred and fifty in all the world, that is, one preacher of the gospel to one million seven hundred thousand souls.

"The following is a pretty accurate list of all the missionaries in the world, who have been sent by the churches in Europe and America to preach the gospel to the heathen: not including native missionaries, or persons converted from heathenism, now preachers of the gospel.

1. ASIA.

Danish missionaries in India	-	-	-	-	-	7
Baptist missionaries, Do.	-	-	-	-	-	20
From the London Missionary Society, in India and China	-	-	-	-	-	22
From Do. in the islands of Otaheite and Eimeo	-	-	-	-	-	16
Wesleyan Methodist missionaries in India	-	-	-	-	-	6
From the Church Missionary Society in India	-	-	-	-	-	10
From the American Board of Commissioners for Foreign Missions, Do.	-	-	-	-	-	9
From the American Baptist Board of Foreign Missions, Do.	-	-	-	-	-	4
From the Edinburgh Missionary Society, in Russian Asia	-	-	-	-	-	6
United Brethren in Do.	-	-	-	-	-	2
Total in Asia	-	-	-	-	-	102

2. AFRICA.

The United Brethren have	-	-	-	-	-	21
The London Missionary Society	-	-	-	-	-	30
The Church Missionary Society	-	-	-	-	-	8
Wesleyan Methodists	-	-	-	-	-	2
Total in Africa	-	-	-	-	-	61

3. AMERICA.

In the West Indies, Wesleyan Methodists	-	-	-	-	-	40
The London Society	-	-	-	-	-	5
Baptist Society, (England)	-	-	-	-	-	3
The United Brethren have in the West Indies	-	-	-	-	-	63
Do. South America	-	-	-	-	-	15
Do. Greenland	-	-	-	-	-	19
Do. Labrador	-	-	-	-	-	28
Do. Canada and United States	-	-	-	-	-	10
American Board of Commissioners &c. to the Aborigines	-	-	-	-	-	4
Other missionaries from different societies	-	-	-	-	-	7
Total in America	-	-	-	-	-	194

America	-	-	-	-	-	-	-	-	194
Africa	-	-	-	-	-	-	-	-	61
Asia	-	-	-	-	-	-	-	-	102
Total in the world									357

"Six hundred millions of the human race who want the gospel, and less than four hundred missionaries to impart it to them! It is thus, O ye disciples of Jesus, that you repay the debt of gratitude, which you owe to your Redeemer! He died for you and all mankind. He called you by his grace, delivered you from sin and hell, restored you to God, and inspired you with the blessed hope of everlasting life. Now he calls you to his service, and requires that henceforth you should live, not to yourselves, but to him, who loved you and gave himself for you, and washed you from your sins in his own blood. He confers upon you the singular honour, the high privilege of going as heralds before him into all the world, to proclaim his approaching reign, and call the nations to repentance. And is it so, that among the millions that bear the Saviour's name, only three or four hundred can be found who are willing to accept of this service? It cannot be. There are, there must be, if the gospel is not a fable, if religion is not a dream, there must be thousands, in different parts of the Christian world, who are ready, whenever the churches shall call them forth, to embark for any part of the world, to spend their lives in preaching the gospel to the heathen, who are ready and willing to endure all things for the elect's sake, that they also may obtain the salvation that is in Christ Jesus with eternal glory." p. 12—14.

Allowing only one missionary to every twenty thousand souls in heathen countries, the writers state the claims of the different quarters of the globe as follows:

Heathen population in		Number of missionaries required.
Asia	498,000,000	24,900
Africa	87,000,000	4,350
Europe	3,000,000	150
America	12,000,000	600
Total	600,000,000	30,000." p. 15.

As a reason why the number is rated so low they add:

"We may observe that one foreign missionary to twenty thousand souls may be considered a tolerable supply, because that, wherever the gospel is preached and its power experienced, native preachers will be raised up on the spot to aid the missionaries, and ultimately to take the work off their hands.

"The Danish missionaries on the Coromandel coast have raised up many native preachers, who have adorned the Christian profession, and have been able ministers of the New Testament.

"The Baptist missionaries in India have, at the present time, about fifty preachers in their connexion, who have been converted and raised up in the country. They are of various descriptions, Europeans, halfcasts, Portuguese, Armenians, and converted Hindoos. The number of country preachers in this mission is double the number of the missionaries sent from England. As the work advances, the proportion of country preachers will probably increase." p. 16.

The second Part of the publication before us, maintains that

"The churches are able to furnish the requisite number of missionaries for evangelizing all nations."

The authors take it for granted, that, in all Christendom, there are not less than 30,000 suitable young men who might be called to this work. They assign one-fourth to the American churches, and three-

fourths to the European. They reckon the number of churches in America four thousand,—which, doubtless, is a very low estimate, and the whole number of communicants six hundred thousand. And they propose that each church, possessing on an average, according to the calculation, a hundred and fifty members, furnish one missionary, and have him in readiness to enter the field in seven years, that time being allowed for his preparatory studies. Then, the American churches furnishing 4,000, and the European 12,000, the whole number furnished every seven years would be 16,000. And, even supposing that one-third of them die, or leave the work in seven years from the time of entering it, two-thirds in fourteen, and the whole in twenty-one, still, it is stated, that from accurate calculation, it appears there would be at the end of fourteen years, more than 26,000, and at the end of twenty-one years, more than 30,000, actually in the field.

"Here then," observe the authors, "is a plan, which, if entered upon immediately, and executed with fidelity, would, in less than twenty-one years, furnish such a number of missionaries as would be, in a good degree, a supply for evangelizing the whole world! Yes, this whole supply of labourers, vast as it may seem, might be furnished in so short a time that many who are now exhorted to aid the object, might live to see it fully accomplished. And what would they see? They would behold thirty thousand ambassadors of Christ, scattered over the face of the whole earth, preaching the word of life to every creature. What would this be but the millennium, that long expected day, when 'the way of the Lord shall be known upon earth, and his saving health among all nations:' and when, 'from the rising of the sun even unto the going down of the same, the name of Jehovah shall be great among the gentiles, and in every place incense shall be offered to his name, and a pure offering.' O glorious day! and glorious that work which is to usher it in!" p. 18, 19.

In subsequent paragraphs, the writers, proceeding to a more particular calculation, introduce it thus:

"It is granted that there are suitable men enough, if they were disposed to go, and if the churches were able to send them to the work. Now there are three ways in which Christians might furnish the requisite pecuniary aid, without depriving themselves of their ease, their comforts, or the increase of their wealth. These are *first*, a trifling increase of their industry; *secondly*, a very little more frugality and self-denial, in their manner of living; and *thirdly*, by appropriating a small part of their annual income to the object.

"The *first* of these resources would be abundantly sufficient for preparing the missionaries, in the first instance, for the field. But can it be necessary to say a single word to show, that one hundred and fifty Christians, with hearts glowing with gratitude for their own redemption, and animated with desires and hopes of extending the same redemption to others, and for this purpose conscientiously uniting in the support of *one* youth,—can a single word be necessary to show that they would find it an easy task?

"Should each individual of the hundred and fifty, add that little to his accustomed diligence in business, which would in the course of a year gain him one dollar, that would amount to one hundred and fifty dollars annually in each church. This sum, in ordinary cases, would be a comfortable support for a young man training up in that rigid economy and self-denial which the missionary life demands." p. 20.

It is suggested, and certainly it ought not to be forgotten, that if

some churches are poor, and cannot do so much, others are rich, and can do more. Besides, some of the persons called to this work, would be able to support themselves in preparing for it, and some might be prepared in a shorter time than seven years.

Neither ought it to be forgotten that, in the calculation, no account is made of assistance from any who are not members of churches. But many generous individuals of this description, did professed Christians but move forward, would, no doubt, contribute largely for the object; so that the burden upon the churches would be much, very much alleviated. This remark, our readers will perceive, is applicable also to the calculation for meeting other expenses, to which the authors proceed:

"Three ways have been mentioned by which Christians may raise money for the support of missions. The first of these has been considered as devoted to the preparation of the missionaries for their work, and the avails of the other two may be appropriated to their subsequent support.

"Let therefore the inquiry now be made, how much money, for the support of missions, might Christians annually raise, *first* by a little more frugality and self-denial in their mode of living? and *secondly*, by consecrating a small part of their annual income to the object?

"Frugality and self-denial in the mode of living, are here considered in application to decoration of buildings, to dress, servants, and equipage, sugars, teas, wines, liquors, and other luxuries, and also to amusements. Millions are annually expended on these things, and they are carried to that extent which causes not only an immense waste of money, but which is also injurious both to soul and body. So generally is this the case, that there is scarcely a family, nay, scarcely an individual, in the country, who, by a little pious frugality and self-denial in the use of these costly luxuries, might not thereby annually save a considerable sum, and at the same time find it for his real comfort and benefit in the present life. And if his faith for a moment transports him forward to the day of judgment, what does he behold? At the right hand of God he sees a vast multitude, collected from the ends of the earth. How came they there? He now learns, that while himself was upon the earth, he, with many others, conscientiously moderated their use of the elegancies and luxuries of life, and employed these pious savings in sending abroad that gospel, by which this multitude believed in Christ and have entered into life.

"Can such, he exclaims, can such be the fruits of those little, momentary self-denials which were made, while in the flesh! O, blessed self-denials! and blessed be that grace which disposed me to make them! How infinitely does this object transcend, in magnitude, the abolition of the slave trade, an object for which so many thousands of all ranks in England cheerfully abandoned, 'as a moral duty,' the use of luxuries to which they had always been accustomed!

"But with all the claims of this object on the one hand, and the great number of articles of living, in which expense might so easily be saved on the other, suppose that each individual Christian, on an average, saves, in the course of a year, no more than two dollars for the missionary treasury: this alone, the number of Christians being 600,000, would give an annual sum of 1,200,000 dollars for the support of missionaries in the field." p. 22—24.

Reckoning the annual income of each Christian, on an average, at twenty dollars, or that he gains this sum yearly above what he expends, the authors propose that he devote one-tenth of it to the missionary cause. The amount thus raised would also be 1,200,000 dollars. This, added to the sum before provided, would give annually for the

support of missionaries, 2,400,000 dollars, an amount abundantly sufficient: It

—"would give to each of the four thousand missionaries, who would be in the field the first seven years, an annual salary of six hundred dollars. It would give more than three hundred and fifty dollars to each of the six thousand six hundred and sixty-seven, who would be in the field in the second seven years, and it would give annually three hundred and twenty dollars to each of the seven thousand five hundred missionaries, which is that part of the whole thirty thousand which falls to the share of the American churches." p. 25.

With regard to the sufficiency of the sum, the authors observe:

"In the *first* place, it may well be hoped, that the smallest salary just stated, which the annual missionary revenue gives even to the whole number of missionaries, would, on an average, be equal to their support. This may be hoped, for two reasons. And *first*, because many missionaries would go to those places, where living is so simple and cheap, and where the highest success of their mission would require them so far to labour as agriculturists, mechanics, and artisans, or as teachers and translators, as almost entirely to support themselves. The difference by which their support would fall short of the average salary, being appropriated to the maintenance of missionaries in more expensive stations, would, probably, make the average sum of three hundred and twenty dollars to each man, sufficient for the support of the whole.

"The *second* reason for supposing that this sum may be sufficient, is the probability that, as yet, the best system of economy, in the management of Protestant missions, has not been adopted. It will always be a solemn duty, to seek the most economical methods of conducting missions. And while we inquire whether the churches are willing to contribute according to the self-denying spirit of the gospel, it becomes us also to inquire whether missionaries are willing to labour in the same self-denying spirit. No doubt, the deeper the churches drink of the cup of self-denial at home, the more effectually their missionaries abroad will imbibe the same heavenly spirit.

"Were that spirit, which excited, animated and comforted the apostles and first Christians, in their unequalled self-denials, labours and sufferings, were that same spirit now duly to pervade the churches, what wonders it would soon produce both among missionaries in the field and their patrons at home! How would the latter rejoice to give 'the half of their goods!' And how eagerly would the former go forth and preach the word of life, though they should be obliged to labour with their own hands, and receive from others but little, or nothing, for their support!

"How cheerfully would all unite in doing this, if there were no other way of sending the great salvation through the world! And how pure, how exalted would be their consolation from the reflection, that in all they do and suffer in this cause, they are only treading in the footsteps of apostles and martyrs, of primitive Christians, and of the Saviour himself! As a motive for giving, what a noble pattern do Christians behold in the first believers under the gospel! and as an example for missionaries in their labours, what do they not behold in the poverty, the toils, and the self-denials of Jesus and his apostles!" p. 25, 26.

"It is maintained, however, that the missionary's usefulness will generally be in a great measure proportionate to the pecuniary aid, which he receives in prosecuting the various methods of advancing christian knowledge among the ignorant.

"Again, to show that the missionary revenue, as before estimated, would prove an adequate support for the number of missionaries, we may consider, that from the time the plan is adopted, seven years are allowed for the preparation of the first four thousand missionaries; consequently, none of the annual income of 2,400,000 dollars, for the support of missionaries in the field, would be expended during these seven years, but would go on accumulating, and might be funded for future use. Besides, after the first four thousand enter the field, for the seven following years the income would exceed the salaries of the missionaries, and still farther increase the fund in reserve.

"But what is still more, from the commencement of the work, to the time when the final number of missionaries to be supported would be in the field, is twenty-one years. And this is about the period in which the population of the country doubles. If then the number of the pious should increase only in proportion to the general increase of the population, their number would be doubled also, and consequently, those resources for the support of missions, which have been named, would every way be doubled.

"In these calculations, no account has been made of legacies, private donations, or public contributions. Might it not reasonably be supposed, that these would add very considerable to the missionary funds? Nor has any calculation been made on the ground of *faith*! Ought not this to be done? Did Christians set their hearts on the conversion of the whole world, and humbly and earnestly exert themselves to accomplish it, would not a blessing from Heaven come upon them? Would not HE, who loves Zion with an everlasting love;—HE, who sends forth his sun, and his rain, and causes the earth to yield her increase;—HE, who holds the winds in his fists, and breaks or preserves the ships of Tarshish as he pleases; would HE not bless them in their basket and in their store, and cause their wealth to come in like a flowing stream? If there were in his people a heart to build up Jerusalem, the beloved city of God, would HE not bestow on them abundant means for doing it? Ought not his people to cultivate a faith in HIM, as strong as this? Indeed, if such a faith is not absolutely required of us, what can be the meaning of such promises as these?—'There is that scattereth and yet increaseth. The liberal soul shall be made fat; and he that watereth shall be watered also himself.' Yea, when the common acclamation among the churches is, 'Let the people praise Thee, O God! let all the people praise Thee. O, let the nations be glad, and sing for joy.' And when, with a corresponding zeal, they strive to make his way known upon earth, and 'his saving health among all nations.' 'Then shall the earth yield her increase; and God, even our own God, shall bless us.'

"It should also be considered, that this great demand for missionaries from foreign countries, must not be contemplated as a permanent demand. So far as Christianity gains a footing in any country, in the same degree will that country furnish its own ministers and the means of their support. It costs the heathen nations more to support idolatry than it would to support Christianity. Consequently, as fast as they become converted they will be abundantly able to support the Christian religion among them, independent of foreign aid. Hence, when Christians enter fully into the great work of evangelizing the world, duly trusting in God for the success of their exertions, they may anticipate the time, as near at hand, when those pecuniary resources of the heathen, which have been so long prostituted to the support of their senseless idols, will be consecrated to the support of the holy religion of Jesus, and when the burden, which now lies upon the Christian churches, will thus happily be removed." p. 27—29.

According to the very highest calculation which the authors have presented, our readers will perceive that the annual sum required of each professed Christian, on an average, (the deficiency of the poor being supplied by the abundance of the rich,) is only five, or at most six dollars, for completing the whole work. They will also perceive that this sum would, in fact, be more than sufficient at the commencement, and would be constantly decreasing as the work advances; that the calculation, too, has been made upon supposition that nothing is received from any but members of churches, and yet, that, should the whole burden fall upon these, they might easily sustain it, would each add so much to his accustomed industry as to gain one dollar annually, diminish so much from needless expenses in living as to save two dollars, and devote, besides, only one-tenth part of his income, or of the increase of his property.

This sum, a small one indeed, in comparison with the vast magnitude and the infinite importance of the work, would, as we have already intimated, be more than sufficient. Suppose, therefore, we deduct from it two dollars, the part to be derived from the third source. The whole amount still furnished for the support of missionaries actually sent forth, would be 1,200,000 dollars annually. A small part only of this would be needed for immediate use. The remainder would be secured as a fund, increasing and in readiness, and do much towards the support of the four thousand and their successors, who, according to the calculation, might be prepared to enter upon their labours after the first seven years.

Having followed our authors thus far in the general estimates which they have given, we cannot forbear now to call the attention of the Baptist churches in particular to this momentous subject. We are far from believing that the conversion of the world is to be accomplished by 'an arm of flesh,' or by human wisdom. We know it is the energies of the Holy Spirit that must rouse the people of God to prayer and exertions, that must excite and impel the future heralds of salvation to the sacred work, and that must make their labours effectual. But we know, too, that exertion is the duty of Christians; and were they, with becoming reliance on God, to perform what devolves upon them for the extension of the Redeemer's kingdom, we have no reason to fear that the part which he has reserved to himself will be neglected. In this age of wonders, with the Saviour's commission in our hands, and his promise before us, it is for us to "expect great things, and attempt great things."

There are of the Baptist denomination in the United States, not less than 2680 churches, containing at the lowest estimate, about 180,000 members,—nearly one-third of the members allowed by our authors, in the preceding calculations, to the churches of all the denominations. But, considering that our wealth does not bear an equal proportion to our numbers, let it be supposed that only one-fourth part of what devolves upon the American churches belongs to the Baptists—and we hope our brethren will not be willing to have a less share in the glorious work of evangelizing the world—then one thousand suitable persons are to be furnished by our denomination for the missionary field in the first seven years. The number would be supplied in the first instance, were only one to be selected and called forth from every 180 members. And they, with their successors, would be supported, both in their preparatory studies and in their future labours, were each member, on an average, to contribute annually two dollars, one for the former object, and one for the latter. In-

deed, according to the calculation which we have made, the sum falls somewhat short of this, it lacking more of one dollar for the former object than exceeding it for the latter; but, that the estimate may not be too small, and for the sake of conveniency, we say *two dollars*.

Now suppose each member, in the course of the year, to gain by a little additional industry, fifty cents; suppose him to save by dispensing with a few useless, not to say pernicious luxuries, one dollar; and, reckoning his income only ten dollars, suppose him to raise by devoting only a twentieth part of it, fifty cents more....How easily, in most cases, might this be done! The burden of the poor might be and ought to be lightened, and in some instances entirely sustained, by those members who are capable of doing more than is here proposed, "that there may be equality." (2 Cor. viii. 14.)

Besides, we may safely reckon that for every communicant there are among us three other persons at least, who are willing and equally able to assist in supporting the missionary cause. The average sum, then, required of each member, is in fact reduced to fifty cents! Can our churches hesitate for a moment? May not the work be commenced immediately? and commenced without exhausting the resources of our brethren or of our friends, or diverting them materially from other benevolent objects? Is not the way already open for prosecuting the grand enterprise, with a vigour and rapidity that shall wake the slumbering world from the sleep of ages?

To the churches it belongs to move forward. It is for them to implore the guidance and blessing of the Lord. It is for them to seek out and call forth the messengers of salvation; and we respectfully submit to them, whether it would not be wise for each church to consider how much of the requisite sum is required of her, and to feel herself bound to see it furnished either by herself, or by missionary and education societies formed in her neighbourhood; and to take such measures as shall be deemed most expedient and scriptural, for leading each of her members to feel the delightful and sacred obligation of supplying, according to his ability, the proposed sum, and inducing his friends to do the same.

After the calculations which we have just presented, the following paragraphs from our authors, must come home to the conscience with double force.

"Is it possible to persuade Christians to do so much for the universal praise of their Redeemer, and the salvation of all nations? Or will they reply by saying, 'True, the conversion of the world is an object infinitely great and important; to effect it would bring everlasting glory to God; and both temporal and eternal felicity to an innumerable multitude of immortal beings: it is an object above all others desirable and dear to our hearts; we earnestly long to see it accomplished, and it is our daily and most fervent prayer, that it may soon be done.

But it is certain that we cannot obey the Divine injunction: we cannot furnish the means necessary for accomplishing this work, without either adding something to our industry, without being more careful and sparing in our manner of living, or retarding the increase of our wealth, and very likely the completion of the work would oblige us to deny ourselves in all these three ways. Now, can any one suppose, that it is our duty to suffer all this, and to sacrifice so much merely for the sake of glorifying Christ, by publishing his redeeming love among all nations for their salvation? Monstrous impiety! Who that pretends to be a Christian would not shudder to find such a thought in his heart! But monstrous as such language may seem, by what better plea can Christians excuse themselves, for so long neglecting to send the glad tidings of the gospel throughout the earth? What else is the language of their present neglect of this duty?

"Let Christians again and again, consider how very light the burden is which is laid on each individual, and on each church; and which is not to be increased throughout the whole progress of the work. Let them consider with what a trifling exertion they might raise the sum, and still be left in the possession of their ease, their comforts, and an increase of their abundance.

"This great demand for missionaries, if hastily glanced at in the gross, may appear wild and visionary, but if deliberately viewed in the detail, can any thing appear more reasonable? Can any thing be more obvious than the *duty* and the *ability* of the churches to fulfil it? Is not the whole a sober, moderate calculation? The great secret lies in persuading every Christian to do his part in the work. And how *easily*, how *soon* might this be done, would every one, whose office it is to plead the cause of God among the churches, faithfully and perseveringly urge upon the consciences of his people, the claims which their crucified Redeemer, and their perishing fellow men, have upon their liberality and their exertions; and the infinite privilege of becoming co-workers with Christ, in building up his everlasting kingdom!

"Yes, the whole calculation is a moderate one. Let the churches examine and deliberate: let Christians in their conferences, their families, and their closets, scrutinize every part of it. And let each one inquire solemnly with himself, whether he might not, in the three ways which have been mentioned, raise his annual contribution, without any material variation of his ease, his comforts, or the increase of his fortune." p. 30—32.

The remaining Parts of the pamphlet contain much interesting matter. They are executed with ability, and in the spirit which the subject inspires. But we fear we have already trespassed upon the patience of our readers.

(*To be continued.*)

Address to the American Society for Colonizing the Free People of Colour of the United States. Read at a special meeting, in the City of Washington, November 21st, 1818. Washington: Davis and Force. 1818. pp. 56.

FEW subjects are more worthy the attention at once of the philosopher, the statesman, and the Christian, than the one presented in the address before us,—the proposed planting of colonies in Africa. The causes which have led to an undertaking so grand and benevolent, as well as the practicability of accomplishing it, and the consequences which will probably follow, suggest numerous themes for profound reflection. The devout philanthropist casts a mournful eye

upon the past ; but while he surveys the present, and anticipates the future, he rejoices in the light which begins to beam upon the mysterious ways of Providence.

For ourselves, we look to the operations of the American Colonization Society as promising incalculable benefits to the people of colour among us, and to their kindred on the continent of Africa, and, at the same time, as promoting the true interest of our own country, and *gradually* removing what we all feel to be one of our foulest stains and sorest evils. The more the plan is examined and understood, the more, we are confident, it will be approved. Whatever difference of opinion there may be respecting the right, in any case, of retaining persons in servitude, we trust our readers will meet as the common friends of Africans and of African colonization. We are aware that, on some points, allowance ought to be made for peculiarity of situation. We can easily conceive that what would be proper and a duty in some circumstances, would in others be very wrong. It is certain that the laws of Christianity, adapted to men in every situation, command the servant to be obedient and faithful, the master to be kind, 'knowing that he also has a master in heaven,'—and all of us (forgiving on the one hand, and repairing as far as possible on the other, past injuries,) to seek the good of our fellow-men, as, were our conditions exchanged, we would require them to seek ours.

Contemplating the subject with these sentiments, we have been not a little gratified with the perusal of the publication to which we now have the pleasure of directing the attention of our readers. Mr. Burgess, the author, it will be recollected, was one of the gentlemen commissioned by the society to explore some of the western parts of Africa for the purpose of obtaining definite information relative to the country. Upon returning to America, he met his patrons, and laid before them this address, not as a final report of the mission in which he had been engaged, but as containing "some general views and particular statements, which may properly introduce further communications." It affords evidence of much reflection, and of accurate and extensive research. It gives a brief, but highly interesting view of the actual state of western Africa,—the stations occupied by Europeans on the coast and on neighbouring islands, its capes and rivers, its soil and climate, its inhabitants, its productions, and its trade.

Respecting the government of the country, the following extract will not be unacceptable.

"The African nations along the western coast are divided into small, independent kingdoms and republics. The form of government has for its basis the

patriarchal; but in different places, it verges towards the two extremes of a pure democracy or a military despotism. Each town has its head-man or governor. Several of these towns and head-men profess allegiance to one particular head-man, usually venerable for age, whom they address as king and father. Thus, by a subordination, nominal rather than real, a whole people look up to one man as their father and king. Tribute is not common, whether from the people to their head-man, or from the subordinate head-men to the king. The nominal king often has much less physical force in his town or towns, than many of the subordinate head-men. What, in some measure, supplies the place of a regular tribute, is the universal practice of giving presents. When a stranger wishes to trade with them, settle among them, or pass through their territories, he takes a present in his hand and makes his addresses to the head-man, in the presence of the people:—When one head-man visits another, whether on business or for friendly intercourse, he usually takes a small present:—When a person brings a suit into public council, he lays a present before the head-man, even if his poverty allows him to bring only a few cola nuts. In all cases the amount of the present depends on the generosity of the individual; but it is expected to be proportional to his rank, wealth, or the importance of his business. All business is discussed in the assembly of the people. The king or head-man presides; the elders and princes speak according to age and rank. Most of the head-men have one or more domestic attendants, but very few on the whole coast, have any kind of military guard." p. 18, 19.

On another topic we present a few paragraphs, as they exhibit facts of too important and serious a nature to be read without exciting a desire to see some vigorous measure adopted for the benefit of degraded Africa.

"These three centuries past, no trade to Africa in gold, ivory, ebony, di-woods, ship-timber, gums, and wax, has been so regularly or extensively prosecuted, as that in the lives and bodies of men. The influence of this trade on the population, on the state of agriculture and the arts, and on the social relations and moral dispositions of the people, is too obvious to escape notice. Thousands are reduced to hundreds, towns to villages, villages to a few solitary cottages. In many places, where towns once stood, instead of solitary cottages, the visiter will only see vacant spaces overgrown with wild grass, while the banana, plantain, orange, and lime trees stand around; and near, too, are the sacred *pullom* trees, erect and stately, under which these poor pagans were accustomed to howl for the dead, and deprecate the displeasure of malignant spirits.

"Not only is the population diminished, but any progress in agriculture and the manufactures is checked. It is proverbial, that necessity gives a spur to invention. While, therefore, they have depended on foreign supplies of cloths and other articles of necessity or convenience, which Europeans were happy to afford them in exchange for slaves, they have neglected the culture of cotton, coffee, the indigo plant, and the sugar cane, and have actually forgotten much of their knowledge in the manufactures and the arts which they formerly possessed. It is a convincing testimony of this, that as one advances into the interior, the towns are larger, the houses are better constructed, rice and cotton are cultivated in greater quantities, and cloths are manufactured and died with more taste and skill.

"It is hardly necessary to say that this trade has weakened the social affections, and depraved the morals of the people. Parents and children have been rudely dissevered. From motives of gain husbands have sometimes sold their wives, and fathers their children. The articles of merchandise introduced have ever been contaminating, and the conduct of slave traders, seldom distinguished for chastity or temperance, have laid no strong or salutary restraints on the less instructed pagans.

"Before this traffic was abolished, the annual exportation from the western coast alone, was between eighty and one hundred thousand: the last and the

present year, when it is abolished by Denmark, Holland, France, Great Britain, and the United States, the annual exportation does not fall short of thirty or thirty-five thousand," p. 10—12.

The reasons which the author urges as properly inducing to the settlement of colonies in Africa from the free people of colour in our own country, must, we think, commend themselves to the good sense of all candid inquirers. To lay before our readers the main sources of argument, we select from the address, a few additional paragraphs.

"Leaving to the private hours of every good man considerations of a religious nature, arising from our obligations to diminish the sufferings of men and to diffuse the heavenly light of sacred scripture: and leaving, respectfully, to the legislators of this country, considerations of a political nature, arising from a mature reflection on the different casts or classes of the people, the improbability of their speedy amalgamation, and the inconvenience to both parties in their present state; — (not to add, what is out of my province, and, in some respects, the least of my solicitude amidst weightier thoughts, the diminution of the poor rates in some of the large cities, the improvement of the system of agriculture in several of the States, the extension of the honourable commerce of the country, and the possible future importation of all the productions of the West and the East Indies, from settlements made in Africa under the parental care of the American government; — I shall confine myself to two or three considerations of a general nature, leading to the same conclusion. And I feel a confidence that it is only justice to the character of the American society and the dispositions of the American people, to dwell on the following as the most persuasive and acceptable: The more complete abolition of the slave trade, the elevation of the character of the free people of colour in this country, and the improvement of the condition of the African tribes who may come within our influence." p. 24, 25.

"According to existing laws, the trade is now illegal north of the equator, and in 1823, will be illegal on the whole coast. But what are laws without penalties? What are penalties, if not inflicted? None but British ships attempt to make captures under the abolition laws, and they have no right to board a ship under the Danish, French, or American flag.* All present laws may therefore continue in force, and the slave trade go on indefinitely.

"A colonization of the free people of colour of the United States in Africa will operate, in several ways, directly against this trade. It will take away its grand temptation with the native princes and people by introducing those articles of foreign produce and manufacture, to which they have become accustomed, and have few means of obtaining, except by the sale of slaves. It may lead some of our vessels to engage in an honourable trade along the coast. It may be found convenient that some of our armed ships should occasionally visit stations on that continent. The people of colour themselves, taught in the school of experience, will surely exert their influence by persuasion, example and instruction, to effect its ruin. Though a single colony could not look far up or down the coast, yet a few colonies like Sierra Leone would do much to guard the coast. Colonization may be regarded as one principal means, by which this scourge of Africa will be destroyed, this blot of humanity washed away, for ever.

* To elucidate the author's statement, we take the liberty of subjoining a note. —In treaties which have recently been concluded with Great Britain by Portugal, Spain, and the Netherlands, it is *mutually* agreed that, under certain circumstances, the vessels of one nation, having on board slaves acquired by an illicit traffic, may be detained by the armed ships of another, and brought for trial before the tribunals constituted for that purpose. A similar arrangement has not yet been made by France, Denmark, nor the United States.—See *Twelfth Report of the African Institution*.

"The elevation of the character of the free people of colour, who are now in this country, is another inducement to their colonization in Africa.—They have not here a fair opportunity to show themselves men. Their minds are, in some degree, shackled from childhood. They have not the same motives to improvement, nor the same encouragement to honourable exertion, as others born in this land. Their debasement and subordination can afford us no pleasure. The principal ground of their inferiority is acknowledged to be a matter of prejudice. But the time when colour will not be a ground of prejudice in this country, is not near. A distinction, then, painful and injurious to them, and no source of pleasure to us, will for a long period be inseparable from their residence with us. Having in some sense been accessory to this state of things, we ought to be willing, and are willing, to assist some of them to change their condition. If they shall desire no change, when they know all that may be known on this subject, our business will be at an end. We shall have the credit of having, at least, designed well." p. 26—28.

"Another inducement to a colonization of our free people of colour in Africa, is the improvement of the condition of those African nations who may come within the circle of our influence. These children of nature, hospitable and kind, attentive to the stranger, and respectful to the aged, are taught by education to be timid and suspicious, and allured by appetite to theft and plunder. Growing up in ease and plenty, they are usually tall and erect, remarkably free from personal deformities, and unshackled with abjectness of spirit. With the richest fruits, and all the crude materials for happy subsistence and wealth, they live in comparative poverty and meanness. Having few wants, and those easily supplied, they waste their time in indolence, sleeping by day, and dancing by night. The constructing their cottages and canoes, the manufacture of cloth and mats, the culture of rice, maize, yams, and cassada, the boiling of salt and palm-oil, and the gathering of honey, ivory, and die woods, are a summary of their useful labours. They do every thing to great disadvantage. The plough, spinning-wheel, loom, a machine for cleaning rice, and mills for sawing wood and grinding corn, would be of inestimable service. Their criminal code, in some particulars, is grossly absurd, and their superstitions dark and gloomy. Their homage is paid to devils. Though they sometimes speak with contempt of 'white man's fashion,' they would have few objections to adopt the English language, habits of dress, arts, and manufactures. They would be particularly gratified to have their children taught to read and write. Any improvement in their general and moral state, will, most probably, be slow and gradual; but no means to civilize and instruct will be so sure as colonization; and no agents so acceptable and efficient as their own brethren and children, if men of intelligence and character, like some of the people of colour in this country." p. 29, 30.

The author has obligingly appended to the address a body of valuable Extracts from works relating to Africa, adapted to show that the proposed colonization "is practicable and safe—that lands are attainable, and that the natural resources and productions of the country are rich, various, and abundant." He has also added a brief account of Sierra Leone, as to its extent, population, religion, schools, history, &c.

We hope the pamphlet will be extensively circulated; and we hope too, that a gentleman so eminently qualified, as we know the author to be, by his various attainments, his enlarged and elevated views, and his having imbibed so much of the spirit which animated his late colleague, will be induced to continue in the service of the Society, till many a colony, flourishing as that of Sierra Leone, shall have arisen on the western coast of Africa.

A new era seems about to commence in the history of the people of colour. A brilliant prospect is before them. And, in the ample field which we trust they are soon to enter, there will be needed, more than ever, all the piety and talent among them that can be called into action. Happy it is for Africa that many of her children in this land are to be numbered among the pious, that not a few are prepared already for important stations, and that increasing attention has of late been paid, in many places, to the instruction of the young.

Still there is room for more exertions; and no time is to be lost. Momentous and lasting consequences will follow from the character of the first colonists.

At a period like the present, we trust our readers generally, and the churches and individuals of our denomination in particular, will be awake to the importance of this subject....Is there a family among the people of colour, growing up in ignorance and vice? Let its members be taught to read and revere the word of God. Who can calculate what may be the happy effects in Africa fifty years hence? Is there a youth of amiable disposition and promising talents? Let him be encouraged to enrich his mind with various knowledge. Who can tell how useful he may be, or how responsible a station he may occupy in Africa? But, above all, is there a young Christian brother who has gifts for the gospel ministry, and whose heart longs for the salvation of his countrymen? Let him be called forth, and allowed the means of cultivating those gifts. Let him be aided in pursuing such studies as, with the blessing of God, will conduce most to his usefulness, and prepare him to teach others. Who can compute the good he may be the means of doing in Africa?—in the colonies, and, through them, among the millions of the native inhabitants?

Other denominations are becoming active in preparations of the kind we are recommending; and our brethren in Massachusetts are beginning to perform their part. But there is, we trust, *much* to be done. We have many African churches, and many persons of colour in other churches; and it must be that there are many who, when the wide fields of Africa are thrown open to them, ready for the harvest, will feel as the apostle to the Gentiles felt: "necessity is laid upon me; yea, woe is unto me if I preach not the gospel." Should the scheme of colonization be prosecuted, as it probably will be, a fairer opportunity could not be imagined for introducing Christianity and spreading it among the numerous tribes of natives. It will be recollected by many of our readers that about two years ago, an African Society auxiliary to the Baptist Board of Foreign Missions*

* See the Third Annual Report, p. 180.

was formed in Richmond, Virginia, for the express purpose of contributing to the support of a future mission in Africa. If the way should now be opened, we cannot doubt that many, who have thus begun the work of benevolence, would rejoice to go themselves, with thousands of others, and carry the gospel to their kindred. What country to them can be more desirable than the land of their ancestors? Would any prefer the kingdom or the republic of Hayti? The Roman Catholic is the established religion; and the whole island is a camp, harassed with alarms, and liable every day to become a field of slaughter. That country is not, indeed, to be overlooked by the philanthropist; but then it should be remembered that St. Domingo is only an *island*, while Africa is a *continent*.

We cannot, perhaps, close this article better than by publishing, from manuscript copies which we have been allowed to take, the following letters sent by people of colour at Sierra Leone to their friends in America. The writers, we are assured, are men of reputation and piety. One of them, John Kizell, a preacher in connexion with the Baptist church in that colony, accompanied the commissioners, and performed the part of an interpreter, in their tour to the Sherbro and their interviews with the native kings and head-men of the country.

SIERRA LEONE, 18th May, 1818.

TO THE BRETHREN GENERALLY.

I WRITE these few lines to all at large. I am surprised to hear from brother John Kizell, that he has seen a letter of your publication, in which you oppose the colonizing in Africa;—you oppose the coming to a land which your fathers went from. You may be rich, but do you think you will be respected as the real Americans? Do you not know that the land where you are is not your own? Do you not know that you are strangers in that land? Your fathers were carried into that land to increase strangers' treasures, but God has turned it all to good, that you may bring the gospel into your country.

When will you become a nation, if you refuse to come? If you say you refuse to come, I will say to you in the words of Mordecai to Esther,—“Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed.”—Think not that you will dwell in fine houses, and feed on the best, and live easy. If you refuse to come and deliver Africa out of darkness, God will send deliverance from another quarter. Who knows, Mr. R—A—, but God has made you a minister to train up young men to be ministers in Africa? I do not speak this to you alone, but to all the brother preachers; for the Lord commands you, saying, “Go ye into all the world, and preach the gospel to every creature;” and you do refuse to go,—only standing and preaching there in Ameri-

ca, where there are thousands of ministers, and let the devil have power over your country, and your relations. "He that knows his master's will, and does it not, shall be beaten with many stripes." Will you have the goodness to tell me your objections to settling a colony in Africa to enlighten the Africans at large? The country is a good country. It only wants cultivation, and the gospel in it. The people are a very kind speaking people.

Sir, when I set my foot on the African shore, I had only seven and sixpence sterling;—now, notwithstanding all my sickness, I am master of a hundred pounds sterling. I think if I had had something to have begun with, I should have had about four or five thousand.

SAMUEL WILSON.

SIERRA LEONE, 19th May, 1818.

DEARLY BELOVED BRETHREN,

I EMBRACE this favourable opportunity to inform you that God has prepared a place for you all that desire to come to your mother country. The land that is prepared for you is like the land of Canaan, abounding in honey and fruits, fish and oysters, wild fowls and wild hogs. The land is a good land, and then it has a good sea-port for vessels to come into.

Dear brethren, I hope it will be for the glory of God, and the salvation of Africa: you may also improve your talents to the glory of God, and to your own satisfaction. Dear brethren, I wish to remove the dark cloud from your minds concerning Africa. The people are good-tempered and kind. The only thing that Africa wants is the knowledge of God. But, sirs, if you had seen the glory of God displayed as I have, this dark cloud would give way from all your minds in a moment. The greatest experience that I ever heard in this world, was given by a captive man. It is impossible for any man to tell more about Jesus Christ than this man did. He is equal to Paul when he was caught up into the third heavens. This man has been from his native place about two years. I hope, dear friends, the Lord has blessed my labours to the conversion of some souls, within these two years, since I have been in Africa. Remember, dear sirs, that you, like Joseph, have been sold from your birth-right; but though Joseph became lord over Egypt, yet he charged his brethren when they should leave Egypt to carry his bones with them. Which of you is lord over America, that you do not want to come to your birth-right? It is the will of God for you to come into the possessions of your ancestors. The name of the place is called Sherbro, about one hundred and thirty miles from here. You cannot enjoy yourselves in America as free men. Though there are many good men in America, yet their laws are not in your favour. Perhaps one will say, Why not? I answer, because you are captives in a strange land. This I say, there is no man of colour that can say he is not ashamed in America. To tell the truth, I was once in a church where the first thing I saw was a writing in large letters, "Negroes' Seats." This made me ashamed.

Dear brethren, fear not to come, if the Lord will. When you come out, I hope to be with you, and more besides me, by the permission of God. Dear friends, let this be printed, if you please.

I remain your sincere friend,

PERRY LOCKE.

SIERRA LEONE, 21st May, 1818.

DEAR FRIENDS AND BRETHREN,

"A PEOPLE scattered and peeled,"—"a nation meted out and trodden under foot."—We who now write unto you are your brethren, who have once laboured under the same trouble as a great many of you now do; but, thanks be to God, through Jesus Christ our Lord, he has delivered from all that trouble. We must know, brethren, all that has befallen us is of God for our good, that we may bring the gospel into our country. We were not left in darkness as our countrymen were. Brethren, you know the land of Canaan was given to Abraham and to his seed; so Africa was given to our forefathers and to their children. Brethren, you know that Joseph was sold into a strange land wrongfully by his brethren; and, dear friends, you know many of you were sold wrongfully into a strange land:—and you have increased in the land where you are. Word was sent by God unto the children of Israel for them to return into the land of Canaan, and you have the same word sent unto you to return into your own land. The hand of God is in this business. The children of Israel brought the ark of God into their land, and you will bring the gospel into your land. The Levites were set apart among them, and you will have young men set apart among you. Now let us follow the word of God.—The prophet says, "ye have sold yourselves for naught, and ye shall be redeemed without money." Again, in another place, "I will give this people favour in the sight of them, and they will let you go."—It is God who has put it into the hearts of these good men to assist you back to your country. Look back, and see if ever such a thing was done as you now see. Be ye thankful to them in America, and be not fearful to come to Africa, which is your country by right. If any of you think it proper not to come, and say it is well with you,—you must remember your brethren who are yet in slavery. They must be set free as yourselves. How shall they be made free, if not by your good behaviour and by coming to get a place ready to receive them? Though you are free, that is not your country. Africa, not America, is your country and your home. Africa is a good country. You will have no trouble to raise your children, when all things are plenty:—you will have no want of warm clothing;—you will have no need of fire-wood, for we have it in abundance; and here you will be looked upon like the blessed creatures of the Almighty God, and that bad opinion and contempt which our white brethren harbour, will be quite done away, and the whole of us will become a large and wonderful nation. We will forget all our former troubles when we return to the land from which our forefathers came. The whole of you will have your own lands and houses; when you cultivate the land, (in which a few horses would be an assistance,) you will be supplied with rice, yams, cassada, plantains, fowls, wild-hogs, deer, ducks, goats, sheep, cattle, fish in abundance, and many other articles, good running water, large oysters. In truth, the whole country would be happy if they had only the gospel in it, to improve the minds of the people. We have travelled up into the country, and have found it to be a very good land, and the inhabitants of it to be a very kind sort of people to strangers. We hope, dear brethren, that you all will bring the gospel into this land in its purity and spirit, that the Lord may bless our prosperity. Brethren, the men-stealers are all driven out of the country,* so we have nothing to fear from that

* The neighbourhood of Sierra Leone. Ed.

quarter. Brethren, we recommend to your approbation, Samuel J. Mills, and Ebenezer Burgess, two worthy ministers whom the good people of America have sent out to seek a place for you. They are men worthy of the station they hold, full of Christian love and piety. We are eye-witnesses of their labour for the people. You will therefore please to believe their assertions concerning this great work which the Lord has begun, and we hope will finish with speed. Now, brethren, we commend you to the grace of our Lord Jesus Christ, and the love of God the Father. Amen.

(Signed)

JOHN KIZELL,
WM. MARTIN,
GEO. DAVIS,
GEO. LEWIS,
ROBT. ROBERTSON,
SAMUEL WILSON,

PETER MITCHELL,
PERRY LOCKE,
THOS. WILLIAMS,
JOHN KIZELL, JR.
POMPEY RUTLEDGE.

MISSIONARY INTELLIGENCE.

MISSION TO BURMAH.

From Mr. Hough to the Cor. Secretary, dated Rangoon, May 4, 1818.

ON the 25th December brother Judson left us for Chittagong. Lest his letter to you, written just previous to his departure, may not have reached you, I will mention the reasons inducing to that undertaking. We had understood by the monthly circular letters, printed at Serampore, that some Burmans at Chittagong had received the word of life; that one had began to preach, and that every month some appeared to inquire after the truth, and concerning Christ. It was thought, if we could obtain a Burman, having a spiritual discernment of Christian truth, capable of telling his countrymen, in their own tongue, the wonderful works of God, it would be an important acquisition, and an additional help in opening a way for the introduction of the gospel here. It was also believed, that the reciprocal advantages resulting from brother Judson's spending a few weeks with converted Burmans, in conversation and preaching, would be an object worthy attainment. Add to these the consideration, that brother Judson's health was very imperfect, and it appeared proper to take some steps to regain it; towards which object, a change of scenery, habits, and circumstances, might largely contribute:—these were the main reasons, which induced him to take a passage in a vessel bound directly to and from Chittagong.

Previous to his departure we had felt that the affairs of the mission had arrived at such a state, as to render it both prudent and necessary to make them more public, and to enter, as far as our capacity would enable us, upon a general publication of the gospel, endeavouring, with humble trust, to cast ourselves upon the mercy and protection of our Lord, and to feel prepared for those trials which appeared, at least, within the bounds of probability. We looked around us, and often consulted together, on the plan most eligible to adopt, at the same time

watching the intimations of Divine Providence. Our situation was like that of a vessel at sea, caught in variable winds, the seamen standing with their hands upon the ropes, ready to shift their sails to the first favourable breeze.

On the 25th December brother Judson left us. On the first of January an arrival from Calcutta brought us a letter, informing, that Mr. De Bruyn, the Baptist missionary at Chittagong, had been murdered, in a most daring manner, by one of the baptized Burmans! This afflicting event was related in such a way as to leave us in little doubt that the murderer was the very person who, we had hoped, would accompany brother Judson back to Rangoon. This is to be received as one of those mysteries of the Divine government, which we are only permitted to contemplate at a distance, and which may serve to confirm us in the truth, that whatever hopes we may place on such unstable beings as men, may perish.

We all continue in health, though a dreadful mortality has prevailed here for about five weeks, and carried off multitudes, yet God has continued the voice of health in our habitation.

Tell brother Rice I love him as a friend to the Burman mission, and am decided in my opinion that his is the path of duty. The Lord send him prosperity.

STATION AT ST. LOUIS.

From Mr. Peck to the Cor. Secretary, dated St. Louis, October 6, 1818.

FOR two days past my time has been occupied with Indians affairs. This day a treaty of peace and amity was concluded between the Cherokees and their allies, and the Osages, who have been at war more than a year. As this event appears to have some bearing towards Indian missions, it may be necessary to particularize. The war commenced in consequence of depredations committed by the Osages, on the Cherokees, Arkansas, Delawares, Shawnees, &c. The Cherokees having the superiority over the Osages from their civilized habits, gained a decided advantage, took some prisoners, and brought them to just and equitable terms. The Osages have agreed to relinquish all right to their hunting grounds south of the Arkansas, to the Cherokees, as a reparation for injuries done, while the latter agree to deliver up all prisoners in their possession.

The Cherokees appeared in council clad in decent and comfortable garments, mostly of their own manufacture. Their chief is an old man, and nearly blind, but a man of a sound judgment and great penetration. To convince the Osages of his unwillingness to continue the war, he said—“War is disagreeable to me and my people. It is better to be at peace. In war we lose our friends—our children. Let us live in peace. Look at us Cherokees. See here is our own manufacture which we wear this day. This we have from following the advice of our father, the President. It is better to labour than to be at war. You see proof of this in our appearance this day. I have followed the advice of general government for a long time. I wish these people to do so. Let them hunt; let them become civilized, provide their own clothing, and lay the tomahawk down. Do not get scalps; scalps will do you no good: they fetch no money.”

Like their brethren on the east of the Mississippi, the Cherokees on the Arkansas are making advances towards civilization. They cultivate the ground, raise cattle,

horses, hogs, &c. make butter, manufacture clothing, and perform several mechanical arts. As Rev. Mr. Ficklin, agent from the Kentucky Mission Society is now at my house, and as he is exerting himself to get Indians to go into Kentucky, we obtained an early interview with two of them, who arrived a few days before the rest of the deputation from their tribe. They have come to my house several times. One can speak tolerable English. To him, and through him, we made known our object in regard to the Indians, and read and interpreted from the Annual Report and Luminary, whatever related to Indian missions. They were much pleased, and were inquisitive. I gave them a brief outline of the Christian religion. The creation of man and the origin of evil were quite interesting. I told them the way of man's recovery. One was affected. His name is George Duvaul. The other inquired the cause of thunder, and said the Cherokees supposed it was a sensible being, because it would strike the tree or any other object with such exactness. I gave him an illustration of it, at which both seemed pleased. This evening after council I invited Mr. Rogers with five others to supper. Mr. R. is one of the interpreters, and a man of information.

After supper the evening was spent in friendly chat, and much information relative to our mission communicated. Their polite and refined manners would have made them interesting in the circles of your city. It will be recollected these are the best informed and most civilized of their nation; but their situation not only proves the practicability of Indian reform, but that even a little money and small efforts, if rightly directed, will do wonders. To-morrow brother Ficklin and myself are to meet the band, and hold a formal council in presence of the old chief, on the subject of schools and a mission amongst them, &c. I need not add, we anticipate a favourable answer. Major Lewis, their agent, is disposed to promote our object.

The settlements of the Cherokees are dispersed for 30 miles on the Arkansas, and a little more than 300 miles from St. Louis. They are about 25 miles from the main road leading from St. Louis through the St. Francois settlements, by Lawrence Court-house on to the Red river country, Oupalousas, Natchitoches, and the extensive and very important missionary fields which Mr. Ranaldson so importunately presses upon the Board in his letter published in the fourth number of the Luminary. If my feeble influence would strengthen brother Ranaldson's plea in favour of immediate efforts in the Red river country, it should be exerted. Within a few days past I have received exact information of that country. There are many Baptist professors scattered through those regions, but not a single minister of our society. Emigration is rapidly flowing into that country. From the St. Francois settlement, in the western parts of St. Genevieve county, the people are flocking to Red river. Others are coming from the States to fill their places. With one of our brethren lives a Spaniard, an intelligent young man, and a native of San Antonio, in the province of Texas. From him I have learnt a very interesting account of the state of things in that quarter. They have schools, but under bad regulations. The people can read, though poorly; and he saw before he left the country, three or four Spanish bibles, which were read with eagerness. They came by the way of New Orleans.

On the mode of Indian missions, what brother M'Coy says in his letter, published in the fourth number of the Luminary on the importance of setting them an example of industry, and impressing on them *the value of property*, is so very im-

portant, and so exactly expresses my views of the subject, that I beg leave to refer the Board to that letter as a precious treasure of information. In every advance I have made in a knowledge of Indian habits, my mind has been forcibly impressed with this truth. I have seen the want of it in our Indian conferences. I have seen it while entering their wigwams. One very important means, therefore, to get at them, and teach them religion, is, *by example*, to show them the value of property, of labour, and of industrious habits. No arguments, I presume, are necessary to support this position. The success of the Moravians, of Vanderkemp, Kircherer, and others, among the Hottentots, are demonstrations. Indeed this, instead of increasing, will lessen the expense, after the first year, as the missionaries and school teachers would raise their own provisions, and make their own clothing. Qualifications and habits for husbandry and mechanical arts ought, therefore, to be sought after in the appointment of missionaries for the Indian department, rather than splendid attainments in literature.

From Mr. Peck to the Cor. Sec., dated St. Louis, October 9, 1818.

SINCE the first of September, I have travelled about 400 miles, on two occasions. The first tour originated from a mistake I made about the time and place of the Bethel association. I passed on to Herculanum, from hence up the Platin on to Hazel run, to Big river settlement, to Murphy's settlement, Cook's settlement, Main La Motte, to St. Michael and the settlements on the St. Francois. Here I formed an acquaintance with Rev. Mr. Farrar, who preaches to Providence church on the St. Francois, which brother Welch constituted in 1814. Though I missed the object of my journey, my time and expense do not seem lost. There was an unseen hand that guided me this way. Besides preaching in several settlements, and from house to house, (as this is a mode of operation which in this country will do more real good than mere public meetings,) I visited several schools, and learned the wants of the people, their wish to encourage schools, and the great necessity of devising some plan to form them into districts, and supply them with suitable teachers. A scheme which in part unfolded itself to my mind last fall while coming up the river, before my sickness, now more fully evolved; and I saw not only the want of it, but the prospect of speedy success, and in such a way as would not hinder our usefulness as missionaries, or our exertions amongst the Indians, but promote them. But this was not the main object attained in this journey. Near St. Michaels I found a little band of Muskogee or Creek Indians, who with a principal chief emigrated to this country some years ago. These Indians can speak French as well as their own language, and two or three can talk a little English. They are poor, but do not wander abroad. Some poor French families live with them. I immediately began to look about for a school teacher, as here was a door opening. As I was obliged to return next day, I engaged brother Farrar to hold a "talk" with them, and let me know if they would receive instruction. Returning home I preached in Cook's settlement, Murphy's settlement, attended meeting on Big river with a Methodist circuit rider, and was overtaken with a violent storm, and was obliged to spend two days on Sandy creek at esquire Johnson's, where I was hospitably entertained.

Sep. 25. I again started for the Bethel association, through St. Genevieve, crossed the Saline, passed through Bois Brule bottom, and reached the association at brother Duval's Saturday night, where I preached that evening on missions.

The association took up the business, resolved to correspond with the Board, entered into the spirit of missions, schools, Indian missions, &c.

From brother Farrar I learned that the Muskogees were not merely willing but desirous to be instructed, and that some poor French children wished to attend with them. And will the God of missions, thought I, thus open the way for an Indian school, and not provide a teacher? While ruminating on the subject, and inquiring amongst the brethren, I found an old pious brother by the name of James James, who observed, that if no better could be found he was almost disposed to offer, observing at the same time, he felt it in his heart to do something to promote the cause of Christ. Upon inquiring I found he had in his younger days taught school—that his wife was pious and industrious, and could assist the squaws, and that they had no family but a little grand-daughter, and lived near the Indians, and had not much property of their own to look after. Thus far all appeared well. I engaged to be there the first week in November, and get the school into operation. The result I will let you know. This place is 100 miles a little west of south from St. Louis, and directly on the road to the Cherokees.

To-morrow I attend the Illinois association, 16 miles east of this place, where I shall propose the subject of missions, education, &c. and in two weeks the Missouri association, above St. Charles.

From Mr. Peck to the Cor. Secretary, dated St. Louis, December 7th, 1818.

By my last communication, accompanying a constitution of the "United Society for the spread of the Gospel and common Schools," you have learned the pursuit in which I have been engaged. Having completed my tour in the counties south of this, and being about to start for the settlements north of the Missouri, I deem it proper to apprise the Board of the encouragement presented the infant society which I am attempting to promote.

On Nov. 3d, I left St. Louis, passed through Herculaneum, St. Genevieve, and the Barrens, where I had several opportunities of explaining to individuals the objects of the society. I reached the vicinity of Jackson in season to attend the quarterly meeting of the Bethel association. Here I was happy to find some worthy brethren, whose hearts had been touched with the spirit of missions. Saturday and Sabbath were spent here, during which time opportunity presented to plead the cause of missions, and a collection of \$32 37½ cents was received. Considering this as the first effort, and in a land where never before a missionary sermon was preached, or money raised for such a purpose, I could not hesitate to acknowledge the fostering hand of God. At the same time, I enjoyed the pleasure of receiving several annual subscribers for the "United Society," &c. and of forming the "*Cape Girardeau Mite Society Auxiliary*," &c. which promises to grow into a useful institution.

Nov. 10th. Passing through the town of Cape Girardeau, I preached at 12 o'clock to a small but solemn assembly, and from thence eight miles further, where I preached in the evening, and aided in forming the "*Tywappity Mite Society Aux-*

iliary," &c. Returning to Jackson the next evening, where a sermon was delivered at the house of hon. R. S. Thomas, and the "*Jackson Female Mite Society Auxiliary*," &c. was formed. This society, consisting, when organized, of 17 amiable ladies, presents the encouraging hope, that, as it is the first female institution ever formed west of the Mississippi, it may prove the forerunner of many more.

Leaving Jackson I proceeded towards the interior, and spent the following Sabbath with the Providence church near St. Michael, St. Genevieve county, where a small collection was received. Tuesday following, brought me to Cook's settlement, where I had the satisfaction of seeing formed the "*Liberty Mite Society Auxiliary*," &c. and \$30 subscribed to its funds in a few moments. Returning to the vicinity of St. Michael on Thursday, Nov. 19th, the "*St. Michael Mite Society Auxiliary*," &c. was organized. While in this region, the idea passed my mind to attempt something for such ministers as are already preaching to churches, or settlements around. Accordingly I drafted a subscription paper on the behalf of Rev. Mr. Farrar, which I proposed for circulation. The success attending the first attempt not only taught me the practicability of the object, but that similar measures might be pursued elsewhere with similar results.

It was near this that I had intended to set up an Indian school, as mentioned to the Board in a former communication. But as some of the Indians had already moved to the waters of Black river, and others contemplated going next season, it was thought best to suspend the design for the present, and attempt it next season in the settlements to which they have removed, and where it is hoped they will obtain from government a permanent residence.

Nov. 21st and 22d, were spent in the settlements down and on the west side of St. Francois. Here is a small church, and a preacher by the name of Street. Returning over a very rough broken country, it was not without considerable exertion I was enabled to reach my appointment in Doe-run settlement, where I preached on Monday evening. Here are several professors, and a church will probably be constituted next spring. The next day brought me to Bellevue, where I spent two days, preached three times, and left arrangements to form an auxiliary society next season.

Returning towards St. Louis I preached in Herculaneum on Friday evening, where the state of things present the encouraging prospect of an auxiliary society at some future time. Going from thence to Gravois, where I preached the following Sabbath, I had the misfortune to lose my path, and for hours the following evening and night I was compelled to wander over hills and gullies, through thickets and brambles, till at last a kind Providence brought me to the place of destination. In Gravois, ten miles from St. Louis, there are some favourable indications of seriousness, and it is hoped one or two instances of conversion.

Sabbath evening, Dec. 6th, I embraced the invitation of some of the members of the legislature now sitting, and preached a missionary sermon in their hall to a large and respectable assembly, from whom was received in collection \$26 75 cts. This was the first attempt to collect for the mission in St. Louis. In reviewing this tour I find much cause of gratitude for the encouragement afforded the mission, and feel confident that God, the Parent of all mercies, will give success to the infant society which we have been enabled to form.

In this journey I spent 27 days, travelled 466 miles, preached 24 sermons, as-

sisted in forming five auxiliary societies, left constitutions for three others to be formed next spring, attended three church meetings, one communion season, was present at one baptizing, visited all the schools in my rout, besides calling on families as I passed along, with a view to religious instruction, and in various ways endeavoured to promote the general objects of the society. Considering the vast increase of population in this territory, (estimated by the legislature at more than 100,000 souls,) the almost unlimited field, especially in the southwest, towards the Red river country, and the impossibility of two missionaries and a few local preachers even visiting all these extensive settlements, much less affording any thing like occasional supplies, the Board will forcibly realize the importance of additional missionaries in this extensive harvest. The necessity of this will be more readily felt when it is understood, that the funds of the "United Society" will soon be competent to employ one or two itinerating missionaries at least a part of the year, and no suitable persons who can be spared are yet found to enter their service.

We have formerly intimated to the Board, that Charaton, up the Missouri, has presented a favourable position; but a more extended acquaintance with the interior, has given rise to two objections against the upper settlements on the Missouri:—

1st. A number of ministers are already in those settlements, and from the state of society, soil, and local advantages, that people are more likely to receive the gospel from the emigration of ministers than other parts.

2d. The country south and southwest of St. Louis, embraced in St. Genevieve, New Madrid, and Lawrence counties, and the vast regions on the Arkansas, White and Wachita rivers, are not only entirely destitute, but present a probability of remaining so for some time to come. Also, the Cherokees, Piankishaws, Quappaws, Peorias, and other Indians removing from east of the Mississippi, are settling in regions west of this, and are the most likely first to receive the gospel. To whatever part we may be directed, I hope we shall follow the leadings of Divine Providence.

From Mr. Welch to the Cor. Sec., dated St. Louis, November 1, 1818.

ACCORDING to previous intimation to the Board I left St. Louis on the 22d of June, on a missionary tour down the Territory below, passing through Herculaneum, St. Genevieve, and Cape Girardeau, a distance of about 120 miles, visiting and preaching to the destitute neighbourhoods that intervene.

About the middle of July I passed over into Illinois, and thus on to Kentucky, for the purpose of visiting some of the associations. The particular object in view was to make collections for the erection of our meeting house in this place, as well as for missionary purposes. The object of my visits from place to place was rendered less auspicious by the almost universal exertion among the Baptist churches in that part of the state for building large houses for public worship, seven or eight of which are now erecting, while others are receiving enlargement and repair. Although my success was thus circumscribed, yet it was matter of rejoicing to see the prosperity of the churches through this interesting portion of our country. Agreeably to their wonted liberality, in the space of about ten weeks, the time actually devoted to this service, they put into my hands the sum

of 430 dollars, besides my expenses. I take the liberty of mentioning the names of Rev. Messrs. Jeremiah Vardeman and Walter Warder, to whose influence much of my success is indebted.

On the 28th of August it was my satisfaction to aid in the formation of "The Female Missionary Society of Richmond auxiliary to the Madison Missionary Society of Kentucky." It will be understood by the Board that the Madison Society was constituted last fall, and stands connected with the general body. A similar pleasure was enjoyed, on the 11th of September, in the constitution of "The Female Missionary Society of Lexington auxiliary to the Baptist Board of Foreign Missions for the United States." By the kindness of the "Preserver of men" I arrived in St. Louis again on the 15th of October, and found all the mission family well.

Agreeably to arrangements made last spring, I attended, on the 23d of October, the formation of the "Friendship Baptist Church," constituted on the north side of the Missouri, about 60 miles above this village, and at the place where old Col. Daniel Boon now lives. On this occasion the same number of disciples as was called to accompany the Saviour while on earth, manifested a desire to enjoy the privileges pertaining to the people of God in a church relation. A sermon was delivered from Psalm cxxxiii. 1. "Behold how good and how pleasant it is for brethren to dwell together in unity;" and after the church covenant and articles of faith were read, &c. the right hand of fellowship was offered, and the blessing of God solicited, that it might "flourish as the vine, and shoot forth its branches like Lebanon."

This is truly a destitute region of country. The harvest is great, and the labourers are few, pray ye, therefore, that the Lord of the harvest would send forth more labourers into his vineyard.

The 24th and two following days were spent at the meeting of the Missouri association on Femme Osage, 15 miles below, in the bend of the river; at the close of which was formed the "United Society for the promotion of the Gospel and common Schools, both among the whites and Indians."

An United Society for the Spread of the Gospel.

AGREEABLY to the recommendations of the Bethel, Illinois, and Missouri Baptist Associations, a respectable number of professors of religion and other persons, met at Femme Osage, St. Charles county, to form a missionary society.

Rev. Messrs. Peck, Welch, Badgley, Jones and Craig, were appointed to provide a constitution, which was presented, read article by article, and adopted.

The following persons were elected managers for the ensuing year. Rev. Messrs. David Badgley, Wm. Jones, T. R. Musick, T. P. Green, J. P. Edwards, Wm. Thorp, Bethuel Riggs, J. M. Peck, J. E. Welch, and Messrs. John Jacoby, Cumberland James, Thomas Smith, and Wm. Biggs, Esq.

Adjourned to meet at the Illinois association, Looking Glass prairie, Illinois, the Friday before the 2d Lord's day in October, 1819.

The managers present proceeded to elect Mr. John Jacoby treasurer, Rev. James E. Welch secretary.

Resolved, That Rev. J. M. Peck be agent and superintendent, and authorized to obtain subscribers, collect monies, originate auxiliary societies, establish schools, and promote the general objects of the society.

WYANDOT, SANDUSKY INDIANS, &c.

From Rev. Henry George to the Cor. Sec. dated Owl Creek, Oct. 21, 1818.

AFTER informing you the cause why I did not write to you sooner, I shall let you know what success I have had among the Indians. The cause of my not going to them sooner was, when I came home they were, the most of them, out in the wilderness hunting, and after they returned they went to St. Mary's to form a treaty. Being partly acquainted with the nature of their business, I knew when they would again return. I left home last Monday week, and preached at Radnor twice; where, when a missionary under the Domestic Mission Society, I was an instrument of baptizing several, and of constituting a church. I went from thence to the bounds of the Indian lands, and preached among the white people where the gospel was never preached before. I then went to Upper Sandusky, to the Indian agent, who received me in the most friendly manner. I showed him my commission as a missionary. He sent to the Indian chiefs to inform the Indians, (and to come themselves to the council house on last Lord's day,) that there was a missionary going to preach for them, who was sent by the Baptist Board of Foreign Missions. He readily promised to interpret for me. According to our appointment we went to the council house, and found many of the Indians assembled together singing praises to God.

There is a man of colour that has been some time among them, exhorting them to turn to the Lord, who came from Marietta. He is a methodist by profession. I believe his exhortations have been made a peculiar blessing, and will open the way for the preaching of the gospel among them. Mr. Walker, the Indian agent, informed me that he (the coloured man) has been very faithful in exhorting them. Mr. Walker having informed the chiefs, &c. that I was the missionary, they received me in the most friendly manner, and requested me to preach. I opened the meeting by singing. Seven or eight of the Stockbridge Indians were there, who were going to White river to live. They are all professors of religion, and are congregationalists. They all had Dr. Watts' books; and sung three parts in music as correctly as any I ever heard. We sung the 92d psalm. I then prayed, and preached from Mark xvi. 15, 16. Mr. Walker interpreted. I closed by singing; and the man of colour prayed, and made some short observations on my sermon, and closed by a hymn. I do firmly believe that our meeting was blessed with the presence of God, and his word was attended with the Holy Ghost sent down from heaven. I have no doubt in my mind that a mission is opened among them already.

After the meeting was closed, one of the chiefs made a speech on the necessity of religion, and repentance towards God, &c. the particular heads are as follows:

1. That the word of God had come to them in many ways, and that there is an evil day at hand.
2. Now let us repent, and have compassion on ourselves, and hearken to God in his word.
3. If we repent we shall escape in that terrible day when God shall call to his bar all the sons and daughters of men that have been, that are, and that shall exist, to judge them according to their works.

4. If they would turn to God with all their hearts, and repent, they should be happy in heaven with God for ever.

5. The nature of repentance. You must quit every evil practice, and pray to God to give a will to repent; then, in his time, he will enable you. I have been warned, said he, in dreams, &c. concerning these things.

He spoke about an hour with the greatest solemnity. We have a meeting to begin next Friday at 12 o'clock. It is to continue till Monday. They are going to invite the tribes of Indians to meet. The chiefs gave orders to the young Indians to make benches for seats. I believe that if there were an English school among them it would be of great use.

Dear brother, I rejoice that the Lord, by his providence, has brought a poor unworthy dust, such as I am, near 4000 miles from my native country, to preach the unsearchable riches of Christ among the ancient idolatrous gentiles of America. This I am resolved to do as long as I am supported by the Lord and his people. Dear brother, pray for me without ceasing.

From Rev. Henry George to the Cor. Sec. dated Owl Creek, Dec. 14, 1818.

I HAVE this opportunity to write the following lines, being as I am the spared monument of God's mercy, to inform you what the Lord has done by his precious gospel among the Indians. I wrote to you concerning the prospect and success I had at the beginning of my mission among them. I have been twice out with them since, about three weeks each time. We had a meeting that continued three days and three nights, with the greater part of the Wyandot and some of the Delaware tribes, preaching, praying and singing the most part of the time. I believe that I have witnessed that the Lord was amongst us.

I went down the river to the Seneca tribe; but, for want of an interpreter, could do nothing among them. From thence I went to Lower Sandusky, and preached three times among the whites. The Lord has been visiting them with a sore, mortal disorder. Thirty two or three were buried there this fall. It is a place almost without the preaching of the gospel. I passed from this down the bay, preaching almost daily; and up the Huron river through Richland county, &c. a country near the Indian lands, where I found some scattered Baptists and others in great need of a gospel ministry. When I had done preaching, where I could conveniently have an open door, I returned home and tarried a few days.

I again went to Upper Sandusky, and preached to the Indians on the Lord's day. Mr. Walker, the agent, was my interpreter. We appointed a meeting on the day following, for the Indians to come together, to tell the exercises of their minds. They attended at ten o'clock. When they told their experience, I found, to my great satisfaction, there were many hopefully converted to the Lord. One old squaw brought A LITTLE IDOL, which she declared had been worshipped in her family by her father, mother, &c.; but she said she had found that there are no blessings can proceed from any but God—no salvation but by Christ.

I went from Upper Sandusky to the Mohawk Indians, at a place called Honey Creek, where I found some religious Indians belonging to the church of England, who had the New Testament translated into their language, the Common Prayer Book, and the Psalms in metre. They sung and went to prayer morning and even-

ing. The old Indian I stayed with was a preacher. He treated me with kindness and brotherly love, but I could not preach for want of an interpreter. I went from thence to Lower Sandusky, and preached there three times, and called the professors together to form a religious society, and every Lord's day to read and pray and sing the praises of God. I travelled thence nearly the same route as before, and preached almost every day until I returned home.

This, dear brother, is the sketch of the success of my mission. If the Lord preserve my life and health, I am going out this week to the Indians again. We have appointed another meeting, to last two days. Many, in relating their experience, informed us that they had found great benefit from the three days' meeting which we before held there. The Lord has been pleased, I hope and believe, to begin a good work among the aborigines of our country. Pray for me, that I may be made an instrument to do much good in the western wilderness of America. If I can meet with a safe opportunity, I will send to Philadelphia the idol which was given to me by the squaw.

GENERAL MISSIONARY INTELLIGENCE.

Extracts of letters from Rev. Wm. Ward to Rev. Dr. Staughton, dated

SERAMPORE, December 13, 1817.

I SEE that the Lord is still blessing America with those saving influences which we here so much need. Ah! if divine services here were but attended with those awakening impressions which are felt in America, how blessed we should be; but, alas! we still preach to stocks and stones. It is true we cannot give those discourses which are filled with pathos, flowing from feelings all expanding under the subject discussed; our discourses are dry, through the want of the power of speaking a foreign tongue with fluency; not that I would confine Divine influence to human eloquence; God can work by a ram's horn, and make the walls of Jericho fall; still, however, he is the God of means.

You will see by the Circulars that additions are made from the kingdom of darkness; but it is like cutting down two or three trees in the midst of your immense forests: it seems to tell for nothing. Pray for us, especially in reference to the outpouring of Divine influences. Vain is the help of man. We doubt not but the cause of missions is the cause of God; and that a faithful missionary is a co-worker with God; and hence there can be nothing to fear about success, since he is associated with infinite power, wisdom, and benevolence. So far, therefore, as we are faithful men, we need not give way to fear: "the cause is God's." Still, however, we may fail to do good, by not pursuing such means as God approves. The cause and means must therefore both be good. I have been looking at the means we have hitherto adopted, and I hope in substance they are such as may be accepted of God, and receive his almighty sanction. We print and distribute his word; he has said "My word shall not return unto me void." We promote the preaching of the word; and he has taught us, that "by the foolishness of preaching he saves them who believe." We set up schools to instruct the youth; and our blessed Lord surely sanctioned this step when he said, "Suffer the little children to come unto me, and forbid them not, for of such is the

kingdom of heaven." We encourage the native and country converts to do all that they are capable of, because they have the language naturally, and they can endure the climate, and become familiar with their hearers. We hope here also we are in the path of duty. Further, we distribute tracts, and send them in all directions, to meet the case of the illiterate and those of little leisure; and we have in these tracts endeavoured to give them the gospel, rather than any thing of doubtful interpretation. This part of our work we think is also amongst legitimate means. If then we have God's smile and promised co-operation, and the weapons of our warfare be not carnal, they must and will be mighty, through God, to the pulling down of the strong holds of idolatry.

Your brethren at Rangoon, I hope, are doing well. My family are returned from England; but though Mrs. Ward's constitution appears strengthened, the disorder does not appear to be eradicated.

Brother Carey has thus far gone through the latter end of the year with good health. Sister Marshman is still complaining, with symptoms of an affection of the liver, but labours zealously in a large school of females.

I have just had a letter from brother Smith, a country born missionary, lately gone to Benares, the Athens of India, in which he informs us that he has baptized a bramhūn in the Ganges there. And thus this holy place, too holy to be considered as a part of the earth, and where all who die immediately become shivūs, (the god Shivū,) is at length beginning to feel (should this baptized bramhūn be a real convert) those influences which will make it the residence of the God of the whole world.

SERAMPORE, *May 11, 1818.*

Brethren and Sisters Wheelock and Colman, have been very pleasant guests at the mission house. They are going in a few days, to do, I hope, great good in the empire of Bouddhism. I hope, through your missionaries, we shall have a complete development of their system of philosophy and mythology. They should be urged to bend their minds to this. The work will cost them years of labour; but it will be as much missionary work as any they can do, except the very act of snatching sinners as brands from the burnings.

I hope our beloved friends now going to Rangoon, will write to you of our affairs here. We are pushing on. We are now in a merciful state of health. All around us announces *His* coming to bless the heathen.

Extract of a letter from Mrs. Rowe to Mrs. E—, dated Dinapore, near Patna, June 13, 1818.

THE glorious day of the Lord is apparently approaching. He has given a measure of his Spirit to the European part of society in this dark land, in stimulating them, not only to all good works in late institutions for the promotion of knowledge and morality at large, but in forming domestic missionary societies, which they term branch and auxiliary to the society in England.

The barriers to knowledge and religion among the natives, are crumbling away. The religion of the Gospel is, to my view, naturally exemplified in the PEOPLE tree of this country, which shoots its tendrils into the interstices of walls, and

there growing to an immense size, take fresh root, and send out fresh arms, until it bursts asunder the most formidable structures. This I beheld in the golden mosque at Gaur, which had become a covert for owls, bats, and wild beasts. Thus shall the glorious gospel undermine and fracture the firmest structures of human error.

I know not what to say about the missionaries and ourselves, more than I have said before. The senior brethren at Serampore, are going on as usual in point of labours. Dr. Carey has just recovered of a bilious attack, and Mr. Ward also. The females there are pretty well, I believe.

The united junior brethren at Calcutta, are advancing in their missionary operations, having lately formed a missionary society auxiliary to the parent society in England. Dinapore has co-operated with them, in the formation of a branch society. Native schools at Calcutta are doing well, and meet public countenance. The number of natives increase who inquire the way of salvation. Our native brethren make frequent excursions into the villages around.

DOMESTIC INTELLIGENCE, REVIVALS, &c.

Extract of a letter from Rev. Joy Handy, dated Fredonia, August 3, 1818.

I HAVE just received a letter from elder Andrews, who lives on the Purchase. He informs me God is now doing wonders for His people in the second church in Middlebury, so called on our Minutes. "Such a sight," he observes, "I never saw before. Youth pleading with youth, as though eternal happiness or misery turned on the present moment. The first awakened and brought out was a little girl, about 14 or 15 years old. She felt such uncommon concern for others, that she ran from house to house to exhort her mates. The effect was wonderful. Her sister and brother soon brought out meetings that set up the work now spreading. O, his people will be gathered in, whether in Philadelphia or Middlebury!

Extract of a letter from Rev. John Young, dated Greenup county, Kentucky, November 29, 1818.

THANK the Lord, since the year 1780 the gospel has spread with our population. Last fall, being up Missouri, I found a Baptist association far above St. Louis, the bounds of it two hundred miles higher up. Missions for Indians ought to be amongst them; teachers for their children ought to be with them. May the King of our salvation point the way.

Extract of a letter from Rev. Mr. Sheppard, dated Salem, N. J. Dec. 12, 1818.

I HAVE lately had the pleasure of seeing the cause of religion flourish in a branch of Salem church and congregation. A few years since, a kind friend, not a member with us, gave to the Baptist society in the vicinity of Canton, a handsome building lot of ground. The society and its friends have built a decent house for the worship of the Lord. It has the advantage of a convenient place for baptizing, quite near.

On the 12th of November, agreeably to appointment, a numerous assembly met. Brother Smalley delivered a sermon from 1 Pet. ii. 3, 4. Dismissory letters from the churches of Cohansey and Salem, and a church covenant were read. The latter, together with our Confession of Faith, were adopted, and after the usual questions were asked, thirty one brethren and sisters were constituted a regular, separate, independent gospel church of the Lord Jesus. The right hand of fellowship was affectionately tendered. I then delivered a charge to the newly organized church, from 1 Tim. iii. 15. Deep interest and solemnity were visible through all the exercises of the day.

From Rev. A. Waller to the Cor. Sec. dated Prospect Hill, Va. Sep. 14, 1818.

THE Goshen Association having closed its session for the present year, I feel it my duty to give you the earliest information respecting our proceedings.

Our meeting was a very pleasant one indeed; and the intelligence from a part of our churches was of the most pleasing kind. There have been added to our number since the last association by baptism, 612 persons. Of these 407 were received in the congregations which I attend. We have enjoyed a little Pentecost. The work of grace still goes on amongst us. This day I baptized 17, and expect in a very few days to be again employed in the precious work of baptizing.

As soon as our Minutes are printed I will send you a copy, according to the order of our association. Two missionary societies have recently been formed in my congregations. I hope they promise usefulness in the cause of our Master.

From Rev. E. Ferris to the Cor. Sec. dated Lawrenceburg, Sep. 28, 1818.

THE Lord has graciously revived his work in many churches in our vicinity, since brother Rice visited us at Cedar Grove, where the association was held last year. A glorious work began in the spring, which was carried on with that solemnity and order that becomes the gospel. Before the association, upwards of sixty had been baptized. A similar work commenced more recently at Lick creek, higher up, on White water, where upward of 40 were baptized; and in the small county of Boon, on the Kentucky side, adjoining us, I think there have been as many as 500 baptized since the commencement of the present year, and I may add that, throughout the eastern part of this state, the cause of the baptists is much more prosperous than it has been at any former period. A new association has been formed between us and Silver creek, called Lawery.

From Rev. Hosea Holcomb to the Cor. Sec. dated U. District, S. C. Oct. 7, 1818.

I RETURNED last evening from the Bethel association, held in Spartanburg district, where we experienced such a season as we have not seen for many years. There was a large assembly, who, in general, appeared to be all attention. Ministers preached with zeal and energy the words of eternal life; which, we think, were accompanied by the power of the Divine Spirit. Christians rejoiced exceedingly; and some professed to be delivered from the burden of sin which they had laboured under for some time; while numbers were brought to cry, "What shall we do to be saved?" Many were struck to the ground, and lay a while apparently dead. We hope this work was the great power of the Lord: however, time will evince whether it is or not. It appears the most like the great work in

1801, 2, and 3, of any I ever saw. There has been a considerable revival for some time in that vicinity, and a number have been added to some of the churches. The work continues to spread, and (if it be of the Lord) we pray that it may continue to spread far and wide over our large continent, that God's name may be glorified, and sinners saved.

From Rev. S. Pillsbury to the Cor. Sec. dated Hebron, N. H. Dec. 2, 1818.

THE Lord is pleased to visit us in the region where I dwell, with refreshing showers of grace. We have had a long and tedious winter; but, blessed be God, the spring is come at last. The work commenced in Groton, a town adjoining this, early last spring, in a congregational society. It soon made its appearance in this place. Backsliders have been reclaimed, and a number have been hopefully translated from nature's darkness into God's marvellous light. The association last September at Lime, was made a great blessing to that people. A reformation soon made its appearance; and the work, I hear, has been very powerful, and pretty extensive for the time. Within a few days I learn that an awakening has been begun in Dorchester, about eight or ten miles from where I dwell, and that appearances are very encouraging. I have heard of some other places in this region, where appearances are favourable. Surely this is the Lord's doing, and it is marvellous in our eyes!

From Rev. E. Montague to the Cor. Sec. dated Leveritt, Dec. 7, 1813.

THERE is a good work of grace going on in a number of towns south of where I live. It began in Belchertown, by the means of the following providence. The Baptist church there being vacated, their ministering brother elder Pease, by consent having just removed, another brother, elder Thomas Marshall, was employed by a special providence; so that they were not destitute one Lord's day. But, oh! as two of the brethren were moving brother Marshall's goods, &c. the wagon by some means ran over the body, but especially the head of one of them, crushed his under jaw, and pressed out one of his eyes! He was taken up for dead; but, to the astonishment of all, is yet alive, in body and soul. His conversation, with brother Marshall's improvements, was the beginning of the work, which has spread into five or six towns.

From Mr. Wm. Polke to the Cor. Sec. dated Corydon, (Ia.) Jan. 1, 1819.

BROTHER M'Coy has done and is doing much in the cause of missions, by dispelling the gloom, so that I confidently hope Indiana will contribute something handsome to aid the cause. His amiable and unassuming manners, his fervent piety, his zeal in the cause of missions, and his perfect acquaintance with the manners of the western people, make him popular with all the pious of different denominations.

THEATRE AT ALBANY, N. Y. TURNED INTO A BAPTIST MEETING HOUSE.

THIS edifice was erected in 1812, and opened January 18, 1813, for theatrical exhibitions To the honour of Albany, and especially of its christian ministers,

it was found that *there* the establishment could not procure to itself adequate support. In June, 1818, the Baptist brethren purchased the whole. The scenery, galleries, stage, recesses, &c. have been torn away, and arrangements made, alike neat and spacious, for the accommodation of a large christian assembly.

In a communication on the subject, the Rev. Mr. Bradley, pastor of the church, thus expresses himself.

"The singularity of the place obtained for public worship, and the constant endeavours of this church and society, and even young children, to pay for the building, and to fit it up conveniently, have inclined many to believe that the agency of Christ was in these transactions. The very man who superintended the erection of the theatre, superintended its disorganization. The very ministers who prayed and preached against its erection, have liberally aided us in pulling it down, and encouraged their people to give us assistance."

The house was opened for the worship of the Lord, January 1, 1819, at 3 o'clock P. M. The first part of the 84th Psalm, L. M. was sung. Brother Bradley prayed: the Rev. President Nott, of Schenectady, read the 132d Psalm, from the pause. Brother Bradley preached from Psalm cxxxii. 8. *Arise, O Lord, into thy rest, thou and the ark of thy strength.* After elucidating his text, and deducing a few inferences, brother Bradley presented to the assembly a brief account of the rise, progress, and present condition of the church who were then entering their new place of worship. Brother Sommers prayed, and the exercises were closed by singing an ode composed for the occasion.

On the evening the congregation again assembled, when the Rev. President Nott delivered an eloquent and appropriate discourse from Psalm xxvii. 4. *One thing I have desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.* Brother Willey prayed. About 2000 persons attended, both in the afternoon and evening. The collections amounted to \$356. The edifice is brick, 80 feet long and 54 feet wide.

The closing language of brother Bradley's address, every pious heart must feel pleasure in adopting.

"Take this house as thine, we beseech thee: furnish it with ministers after thy own heart: keep it from being destroyed, and fill it with thy presence, and the whole world with the knowledge of thy glory!"

MISCELLANEA.

A REASON of difference among Christians may be attributed to different feelings; or Christians giving way to be governed by feelings, instead of the bare written word of inspiration. There are the remains of depravity in the best of men, so long as they remain in this life, the fruit of which is SELFISHNESS. Perhaps nothing tends to widen the jarring interests of Zion more than this evil. *I feel so*, is often urged instead of all arguments, and is made to answer all ends; *I feel*, often serves as a comment on Scripture; *I feel*, prescribes rules

for churches; *I feel*, perhaps too often, is the judge of ordinances. *I feel*, is often the ground of difficulty amongst brethren, even where the Scriptures themselves are silent. This mighty prince gives ground and rule for the forgiveness of faults; and, in short, he claims to hold the standard that weighs out rules for God's kingdom on high, and his footstool here below! Again, under the pretext of exalting the doctrine of the Cross above human learning, many have disapproved of the study of divinity with the aid of human instruction. By some it is thought that *ignorance* is a bright mark of honesty in a preacher, and is viewed as an eminent qualification and evidence of divinity. This pretext is by some urged in the place of ministerial support: For, say they, if the minister be called of God to preach, he need not study his sermons: he may labour all the week, and preach on the Lord's day; for the promise is, "Lo, I am with you." Brethren in the ministry, be exhorted not to carry unbeaten oil into the sanctuary of the Lord. Search out and set in order acceptable words. Be sure that you bind Isaac with cords on the altar, and if the Lord provide himself a lamb for a burnt offering at the important moment, receive it thankfully.

From the Letter of the Holland Purchase Baptist Association, 1818.

JOHN xiii. 34. "A new commandment I give unto you," &c. 'New,' says Cradock—'1. because purged from the corrupt glosses of the pharisees, and, as it were, made *new* by Christ, because by him further extended and raised to a higher pitch. 2. Because pressed by a *new* example, even his own—as *I have loved you*. 3. *New*, because it is never to wax old, but to be always fresh in memory and practice. 4. *New*, because *newly* delivered and more plainly and openly set forth to the world; as a picture, done over with new colours, may be called a new picture.'—To which may be added *new*, because of its excellency—See Ps. xxxiii. 3. Is. lxxv. 17. Rev. ii. 17. and *new* because it relates not to men, or even to relations as such, but to the disciples of Christ in reference to each other. 1 John iii. 23—1 Thess. iv. 9. 'Raphelius has the best *note*,' says Doddridge, 'I ever saw on the passage, though I think it hardly reaches the full spirit of it, in which he shows that Xenophon calls the laws of Lycurgus *καινοτατοι νομοι*, *very new laws*, several hundred years after they were made; because, though they had been commended by other nations, they had not been practised by them.'

WHEN Elymas was struck blind at Paphos, Sergius was astonished, we are told, at "THE DOCTRINE" of the Lord, and commenced a Christian from that hour. Acts xiii. 12. The expression is remarkable, but has a peculiar propriety. A mere historical believer would have been astonished at the miracle merely. Sergius, a true convert, who entered into the nature of the gospel by a spiritual perception, is astonished at "THE DOCTRINE." *Milner.*

ERROUR is no where stable or certain; but fluctuates, like the fabled isle of Delos, beyond the skill of men or devils to give it fixation. *Owen.*

CHRONOLOGII non magis congruunt quam horologia.
Chronologers no more agree than clocks.

RICHES are as a flock of birds. One cannot say they are his, because they sit on his bushes: for they take unto them wings, saith Solomon, and flee away.

Trappe.

THE second epistle of John is the only epistle in the Scripture directed to a female.

"THE female sex, almost excluded from civil history, will appear more conspicuous in ecclesiastical. Less immersed in secular concerns, and less haughty and independent in spirit, they seem, in all ages, to have had their full proportion, or more than the other sex of the grace of the gospel."

Milner.

THE following is part of an epitaph on *Thomas Tallis*, one of the greatest proficient in psalmody of the 16th century. He died 1585, and was buried at Greenwich, in Kent.

"Entered here doth ly a worthy wyght,
Who for long tyme in music bore the bell;
His name to shew was Thomas Tallis hight,
In honest vertuous lyff he did excell.
As he dyd live, so also dyd he dy
In mild and quyet sort, O happy man!
To God ful oft for mercy dyd he cry,
Wherefore he lyves, let deth do what he can.

OBITUARY.

ELIZABETH LOVLAS JONES, was born 25 years and about 7 months ago, in the town of Redruth, county of Cornwall, England. She was a subject of Divine impressions from a very early period of her life, as she could scarcely recollect a time when she had not the fear of God before her eyes. This may be owing, under the agency of the Holy Spirit, to the precepts and example of her parents, who were both eminently pious.

About eight weeks ago, the disorder which had almost as early as her arrival in America, taken a fatal grasp of her constitution, and finally terminated her life, began to put forth more formidable and alarming symptoms. She then felt the necessity of a clearer sense of the Divine favour, and expressed ardent desires for more holiness to qualify her for heaven. However, she possessed that hope which was the anchor of her soul, and her confidence was usually strong in the Redeemer; being assured that he who she knew had begun a good work in her soul would finally complete it. Often she sent up her petitions to God, for more grace, and often it was evident that he deigned to answer her prayers. When she was sometimes overtaken with spiritual darkness and doubts, she would complain of unfaithfulness to her Saviour, and would frequently say that she did

not love him as she ought, or as she wished; and she considered her affliction as sent in mercy to stir her up to greater diligence in the divine life.

The disorder, which was of a pulmonary description, proceeded rapidly to its issue. When it was told her that the physicians considered her affliction incurable, and that it would, to all human appearance, soon terminate in death, she was not in the least shocked or alarmed; but said, with a cheerful countenance, "My Father's will be done!"

There was one occasion on which she made some observations so peculiarly interesting, that they must not be unnoticed. On the evening of the 18th of last month, she had a severe paroxysm, and we feared that she would have expired in it. But, contrary to the expectation of every one present, she revived; and as soon as her voice returned, it was lifted in praise and thanksgiving to God. She seemed then to have obtained a fresh and full assurance of the Divine favour, and she was enabled to rejoice in the hope and in the prospect of eternal life. The following are some of her expressions. "Glory to God!—Blessed Jesus!" were the first words from her quivering lips. "I hoped I was going immediately to my Saviour; but he has thought proper to leave me a little longer in this world—this wilderness world. By and by I shall see him as he is,—face to face.—Blessed Saviour! O what glory! Then I shall be freed from this feeble, perishing body. Then I shall be exempt from pain, and sorrow, and every evil. Then I shall meet my dear friends who are gone before. Happy meeting! O how shall I sufficiently praise my God and Saviour for his amazing love to such a sinful worm as I! O that I had strength and a voice to praise him as I desire!" Then she called upon the nurse to assist her in praising God, and exhorted her to seek that religion, which, she observed, would support her under all the trials of life, and particularly in such a situation as, said she, I myself am now in. Being almost exhausted with speaking, she lay silent for a few minutes, and then resumed,— "But how can such a sinful creature as I, presume to hope for such happiness! How is it possible!" Her husband said, "My dear, our blessed Redeemer hath obtained this happiness for us; it is through his everlasting righteousness, and not by any merit of our own, that we obtain pardon, holiness, and heaven." "Yes," she replied, "that is all my trust. He, (the Redeemer,) He is my hope—my confidence is all in him!"

Many other of her subsequent observations are equally interesting; but our limits preclude an enlargement. As she drew nearer to her end, her confidence in her Redeemer seemed to increase: her soul was often elevated to the contemplation of heavenly bliss; and sometimes she appeared remarkably happy, which, even in her severest spasms, and when she was deprived of the power of speech, was manifest in the cheerfulness, composure, and serenity of her countenance. About ten minutes before she breathed her last, she was asked if she then felt the Divine presence to support her in such a trying hour. She answered with an emphasis that astonished all present—"I know in whom I have trusted!" which she repeated three times, and then asked "if that was not enough!"

In a few minutes after she breathed her happy spirit into the hands of Him who gave it, without a struggle, or a sigh, or a groan.

Her remains are interred in the cemetery of the Baptist church in Sansom street; of which church, since her residence in America, she has been an amiable member.

Philadelphia, December 13, 1818.

POETRY.

THE END OF AFFLICTION.

THAT God, whose power, from nothing, all things made,
 Who spoke, and swift the light his call obey'd;
 Looks from his lofty throne beyond the sky,
 And downward casts an ever-watchful eye;
 The meanest sparrow falls not to the ground,
 Nor dies an insect in creation's round
 Without his sovereign will, his firm decree;
 Nought can his power elude, his notice flee.
 And will that God, who guards the meanest form,
 The creeping reptile, and the insect worm,
 Despise immortals, pass his children by,
 Nor deign to hear the virtuous sufferer cry?
 Ah, no! indulge no more the impious thought,
 Nor stain his glory with so foul a blot;
 Believe his word, that word is ever sure,
 His truth, through endless years, shall still endure.
 Our sorrows, wisely viewed, shall work for good,
 And thus afford our souls substantial food;
 Affliction's furnace fits us for the skies,
 And tears are changed for bliss that never dies.
 'Tis thus the cottage, veiled in silent wo,
 Where sighs and tears in sad profusion flow,
 Is better far for souls of heavenly birth,
 Than all the joys that gild the house of mirth;
 'Tis here the soul in converse sweet with God,
 Bows to his will, and owns the chastening rod;
 Perceives its glory tarnished by the fall,
 And, prostrate, crowns IMMANUEL Lord of all.

M.

ON THE DEATH OF A CHILD.

To Mrs. P——.

'TIS DONE! Behold the happy spirit soar
 To the blest realms where death shall be no more,
 Where infants, saved by Jesus' wondrous grace,
 Ever behold his Father's beauteous face.
 "Why weepest thou?" the angels said to one,
 Who mourned the death of God's beloved Son;
 The words to thee may be repeated now,
 Then tell me if thou canst, "Why weepest thou?"
 What if thy Lord, mysterious as just,
 Has laid another infant in the dust?

What though he chose to take thy darling boy,
 And disappoint again thy earthly joy?
 Yet bow in meekness to the gilded rod,
 Scourging may bring thee nearer to thy God.
 Let this console thee 'mid repeated woes,
 Thou hast a Father whom thou canst not lose;
 "A Friend that closer than a brother" keeps;
 A Guide, a God, that "slumbers not, nor sleeps,"
 Who form'd all things; "in whom we live and move;"
 Himself the fount of everlasting love!.....
 An elder Brother, also, in the skies,
 Whose pleading voice for all his ransomed cries.
 (Behold the channel where all mercies flow,)
 "Father, forgive, they know not what they do!"
 "Why weepest thou?" Oh may these prospects rise
 In bright array before thy tearful eyes!
 Viewing Jehovah's love, mayst thou "be still,"
 And learn to *bear*, as well as *do* his will!
 How short, and yet how weary is the way
 That leads us to the plains of endless day,
 That grace which saves "through faith, the gift of God,"
 Alone supports us in the chequer'd road;
 Views the "reserved inheritance," the lands,
 The river, tree, "the house not made with hands."
 Though "dark" her vision of the heavenly place,
 It urges us with joy, "to run the race,"
 Oh! may we "look to Jesus" as we go,
 To speed our passage from the plain below;
 Unspeakable the bliss! at length to rise,
 And "be for ever with him" in the skies.
 May God assist us *now*, as also *then*,
 T' ascribe *all* glory to his name—*Amen!*

H. M. P.

 THE MISSIONARY.

FROM friends beloved, and from the happy home
 Where life's first blush in peaceful splendour rose,
 O'er oceans vast or distant wilds to roam,
 The self-devoted missionary goes.
 His breast no mercenary views control;
 No earthly principle usurps a part;—
 The day-spring from on high has fired his soul,
 The God of glory shined into his heart.
 These rays celestial light his lonely way,
 As Israel once the trackless desert trod,
 And all his powers, with glowing zeal, display
 The grace and mercy of his Saviour God.

C.